

Brahmo year book 6
No. II.

1877.

Hinduism
THE
BRAHMO YEAR-BOOK

FOR 1877.

BRIEF RECORDS OF WORK AND LIFE
IN THE
THEISTIC CHURCHES OF INDIA.

EDITED BY SOPHIA DOBSON COLLET.

Brahma kripáhi kevalam.
"God's mercy alone availeth."

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

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PRICE ONE SHILLING.



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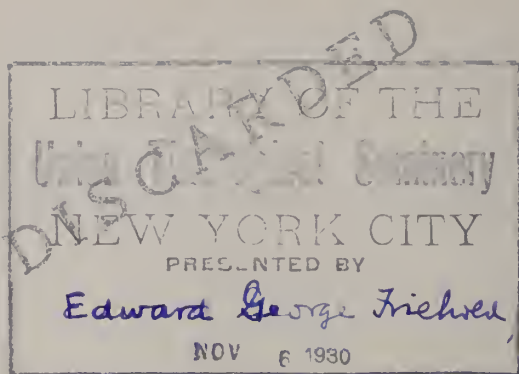
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GLOSSARY.

Adi, first, original.
Amrita, from *a*, not, and *mrta*, dead ;
nectar (conferring immortality).
Asram, a religious house.
Bairāgya, asceticism ; detachment.
Bāmābodhiny, woman-enlightening,
from *bāmd*, woman, and *bodhiny*,
an enlightener.
Bhakti, loving faith in God. *Bhakta*,
a devotee.
Bhārat, India.
Brahma, the Supreme.
Brāhma Dharma, the religion of the
One True God ; Brahmoism, or
Theism.
Brāhmicā (f) }
Brāhmo (m) } a Theist.
,, *Somaj*, Theistic Church.
Dharma, religion ; lit. the sacred Law.
Hitoishiny, a well-wisher.
Mandir, a temple or church.
Mofussil, (noun) the provinces ; (adj.)
provincial.
Niketan, a dwelling.

Patrica, a periodical paper ; lit. a
document.
Prarthana, prayer.
Sabha, an association.
Sakabāda, the Bengali era of Saliva-
hana, dating from the middle of
April, A.D. 78.
Sangat, united. *Sangat Sabha*, an
association for religious conversa-
tion.
Sankirtan, *San*, together, *kirtan*,
praise : a peculiar kind of popular
hymn, sung in chorus.
Sloka, a verse, or text.
Somaj, society ; an assembly, or
church.
Tattva, truth ; *Dharma Tattva*, reli-
gious truth.
Tattvabodhiny, truth-informing, or
teaching.
Utsab, a religious festival.
Yoga, religious abstraction, or soli-
tary communion with God. *Yogi*,
one who cultivates *yoga*.

ERRATA.

Page 29, line 32, for *yoga* read *yogi*.
Page 32, 4th line from the bottom, for 1875 read 1876.

PREFACE.

In issuing the second Number of this little Year-Book, I have first to express my thanks for the very kind reception which was accorded to its predecessor,—a reception which greatly encourages me in this undertaking. Unfortunately, I have been so much hindered this year by illness, as to have been unable to make such preparations for the present Number as had been intended, and the “Retrospect for the Year” is consequently far less full and definite than should have been the case. Nor could I write the elaborate article on Female Progress in the Brahmo Somaj which I promised a year ago. All I could do in that direction was to compile the table of Marriage Statistics (pp. 54-5), which incidentally throws considerable light on the subject in various ways.

It was objected to my previous Year-Book by friends in India, both in print and by letter, that it passed over, with scarcely a word, the recent devotional movements at Calcutta in 1875-6. I have therefore taken up the general subject of the “Religious Movements in the Brahmo Somaj,” recounting earlier experiences and teachings, and endeavouring to view the series as a whole, by which means the specialities of the later movements may be more clearly discerned, and different methods of training may be usefully compared with each other. I have also given a chapter to the Literature of the Brahmo Somaj, followed by copious selections which will, I think, interest the English reader. To the Indian reader I must apologize for one glaring blemish in this Number,—the apparent caprice with which the Bengali accents have been given and withheld in different parts of the book,—a blemish owing to a combination of causes, which I hope to avoid in future.

Imperfect as my summaries of Brahmo work must necessarily be, a careful perusal thereof will show that the Brahmo Somaj has really taken root in India, and has several active centres, from which Brahmo ideas and practices gradually spread themselves over the surrounding society, more or less. This is a most hopeful sign, for only by such indigenous growth can a religious reformation truly succeed. Of course all these little societies “suffer their natural ebb and flow,” but however apparent success may wax or wane here and there, the rising tide of a purer religious life is slowly rolling on over the land, and bringing with it new strength, light, and joy.

Nor is India the only gainer by the Brahmo movement : it has excited an interest in the West which is more than curiosity or even sympathy. The fervour of devotion joined to the simplicity of creed, which are characteristic of Brahmoism, appeal to many here who find established forms uncongenial, and the popular theologies incredible. In this respect, I believe that the Brahmo Somaj has a work to do in the West also,—in cherishing and developing the religious life in minds that are out of relation with the usual means of grace. It is therefore cheering to find religious and earnest men welcoming the new reformers, and spreading a knowledge of their work. During the past year or two, several instances of this sort have occurred, not only in England, but on the Continent. In February 1877, the Rev. Christian Hönes, a deacon of Weinsberg in Würtemberg, delivered an able lecture at Basle on the Brahmo movement, which though mainly expository, was given for the sake of defending the Brahmos against certain misrepresentations published in the *Basle Mission Magazine* of October 1876. Previously to this, in April 1875, the Rev. W. Francken of Rotterdam had delivered a lecture on “K. C. Sen, the Hindoo Theist,” before the Dutch Missionary Society,—a lecture full of generous Christian sympathy, to which his own very different theology offered no hindrance. Dr. Max Krenkel of Dresden and Dr. G. Karo of Chemnitz have translated many of Mr. Sen’s lectures, tracts, and prayers into German, and these translations have appeared in the *Protestantische Kirchenzeitung* at different times from 1873 to 1877. And I have lately received letters from two gentlemen connected with the University of Zürich, expressing the deep sympathy which they have felt “for years,” with the Brahmo movement, of which they desire to know more. Nor should I omit mention of a very kind and interesting letter (in acknowledgment of my Year-Book) from Dr. A. C. Burnell of Tanjore, the well-known Orientalist, whose interest in the Brahmo Somaj is doubly welcome from an Englishman resident in India, and who has personally known some of its best members in the Madras Presidency.

Of the touching letters which I have received from Brahmo friends in response to the previous Year-Book, I cannot write, and can only request indulgence for the unavoidable imperfections of this return.

S. D. C.

33, Hamilton Road, Highbury, London,
December, 1877.

RETROSPECT OF THE YEAR 1876-7.

1. GENERAL AFFAIRS.

In commencing a retrospect of the proceedings of the Brahmo Somaj for the past year, I have to apologize for its fragmentary character. The practice of issuing periodical reports is very unequally developed among the natives of India, and although some of the Somajes, and some other Brahmo associations for educational and charitable purposes, are quite exemplary in this respect, many others are by no means so. It is therefore impossible at present to take stock annually, however briefly, of all the extant Brahmo institutions, and my epitome must needs be of an imperfect and unsystematic character.

Taking first the general affairs of the Brahmo Somaj as a whole, I refer the reader to the List of Somajes for the year 1877 (pp. 52-3), which differs slightly from that for 1876. The Brahmo Almanack for 1877 omits six of the Somajes enumerated in its List for 1876, and inserts five new ones, an arrangement which I have, of course, followed, and have also added another new Somaj at Kaira (Guzerat), which has lately celebrated its first anniversary with full and interesting services. One of the other Somajes now added, that of Agra, is a revival of an old one which had died out for some time, and has now been resuscitated by the well-known and energetic Babu Nobin Chunder Roy, who has lately settled there.

The List of Brahmo Marriage Registrars (p. 53) has been increased this year by a Registrar for Assam.

The Table of Marriage Statistics for 1876 and the first half of 1877 (pp. 54-5) has been carefully compiled from a variety of sources, public and private. There are occasional blanks under some of the headings, where the detail wanted could not be obtained, but on the whole, the list gives quite enough information to show what a vital change Brahmoism is working in the current ideas and practices in this important part of life. In the nineteen months herein comprised, there were eighteen marriages, of which ten were intermarriages between members of different castes, and four were widow-marriages. The bridegrooms' ages range from 19 to 37, and the brides' from 14 to 26, while eleven of the eighteen brides are specified as educated, their respective schools being usually named. All this presents a glaring contrast to the usual routine of Hindu espousals. Of course a practical reform which thus runs counter to established usages, has to fight every inch of its way; and although the legal difficulty has been removed by the Native Marriage Act of 1872, the social struggle is by no means at an end. An interesting chapter of adventures and vicissitudes might be compiled on "The Romance of Brahmo Marriage," but I

will not spoil this by picking out the plums beforehand, so will only add the following account (from the *East*) of an intermarriage at Dacca last winter, which will show the representative type of a Brahmo wedding under happy circumstances.

“On Monday last, the 13th instant [November 1876] a Brahmo intermarriage under Act III of 1872 was celebrated here with great *éclat*. The bridegroom was our friend Babu Kailas Chunder Nandi, a young man of respectable parentage, of liberal education, of firmness and strength of character, a severe and zealous Brahmo,—and the bride Bogala Sundari, one of the best pupils of our Adult Female School. The arrangements were befitting the occasion. The courtyard was filled and at last crowded to suffocation. Many of our worthy townsmen, independent gentlemen, Government officers and members of the bar graced the assembly with their presence. We noticed with great pleasure the presence of a few European ladies and gentlemen. Mr. and Mrs. Archibald, Mr. and Mrs. Johnson, Dr. Robson, Messrs. Ewbank, Stack, McKenna, Livingstone, and Harney were among the number. We notice this with pleasure, for the lively interest and the very kindly feeling with which they joined the rest in wishing the happy couple peace and prosperity, deserves our hearty pleasure. It is to an intercourse of this nature, to a like exchange of social civilities that we look to bring on a happy union between us and Europeans, an early realization of which is at the present time most desirable. When all took their seats, the bridegroom, followed by his friends, made his appearance and took his seat on the right side of the *vedi*. The bride, richly dressed and ornamented, followed soon after and took her seat on the left. All preliminary arrangements having been ready, Babu Banga Chunder Roy mounted the *vedi* and commenced the usual service, which was gone through with due reverence and solemnity. Reading of appropriate texts from the Hindu Shastras formed also a part of the service, which over, the brother of the bride presented her with expressions fraught with feeling and affection, after which the usual vows were exchanged, the bride's hand was placed on that of the bridegroom, a garland of flowers wound round their hands, and the nuptial knot which was to bind them for life was tied at last. The ceremonial was conducted by Babu Gour Govinda Roy, a Missionary of the Brahmo Somaj of India, who was helped by Babu Ishan Chundra Sen. The minister then reminded the married couple of the new duties and responsibilities which devolved upon them on their entering a new life. A beautiful song, composed by a friend for the occasion, was then sung by the precentors of the Brahmo Somaj. A prayer of benediction closed the ceremonies of the evening. Some of the European ladies and gentlemen even stayed behind for the supper, a sumptuous one having been provided beforehand. Khajeh Ahsanullah Khan Bahadur very kindly lent his music-band,

which added its power to cheer and enliven the assembly. Many of the guests lingered till midnight, after which the courtyard was cleared. We heartily wish the bride and the bridegroom a long life of love, virtue, peace, happiness and prosperity."

Two other matters of general interest have to be noted this year: (1) the Representative Society, and (2) the Famine Charities.

Thirteen years ago, in October 1864, a meeting was held at the Calcutta Somaj premises, for the purpose of establishing a General Representative Council of all the Brahmo Somajes in India. Out of the 50 Somajes then extant, 28 (including Lahore and Allahabad) sent representatives to the meeting. Debendra Nath Tagore was the Chairman, and Mr. Sen the chief speaker: and when the meeting had "unanimously resolved that a General Representative Council be established on the principles indicated," Mr. Tagore and Mr. Sen were respectively elected as President and Secretary thereof. But the schism which followed shortly afterwards broke up the whole plan and scattered the flock, and many years elapsed before any move was made towards renewing the attempt. No doubt the Brahmo Somaj of India, which was established in November 1866, accomplished much of the organizing work which had been designed for the Representative Council: and in its yearly Conferences at the anniversary, and on special occasions at other times, it sought to associate the provincial Somajes with its own action as much as possible. Still the organization was far from complete, and in 1873 the Brahmo Somaj of India issued some "Questions," requesting "suggestions for the promotion of unity among Brahmo Somajes in India." Replies were received from several of the provincial Somajes, containing many valuable and practical hints. A few of these are worth quoting, as showing the earnest striving after fuller development.

From Mangalore.—"A complete list of all the Theistic publications of India, Europe, and America, and such other works as a Theist ought to read, should at least appear in the Sunday issue of the *Mirror*, besides our own publications. In this way facilities ought to be given to Mofussil Somajes to form a complete library of such works."

From Faridpore.—"That an annual report of every Brahmo Somaj be published with the names, addresses, and positions of the registered members, to afford facilities for mutual acquaintance."

"That when means are discovered by one Somaj for social or religious progress, these means be communicated to other Somajes for mutual help."

From Rungpore.—"That periodical reports be called for from all Somajes in the Mofussil, showing the progress or otherwise of these institutions, and that their views on the different social and theological questions of the day be obtained, and that these reports, together with that of the Brahmo Somaj of India, be annually

published and circulated among all the Somajes in India." (*Indian Mirror*, Aug. 24, 1873.)

In 1875 fresh attempts were made towards the establishment of a definite representative organization. But they met with so little response that the matter dropped again, till last January (1877), when it was again taken up at the yearly Conference and referred to a provisional committee. In due course the latter presented their report and called a public meeting for the 19th of May, at which meeting it was resolved by a majority "that a Representative Society be established in the interests of the general Brahmo public"; Mr. Sen and Mr. Ananda Mohan Bose being respectively appointed Chairman and Secretary for the ensuing year. Fifty Somajes have notified their adhesion to the Society, and thirty-eight of these have appointed their representatives. But not all of the latter are sent up from their respective localities; a large proportion are well-known men resident in or near Calcutta, each of whom is appointed by one, two, or even three Somajes to represent them,—so that there are only 30 deputies for the 38 Somajes. The Society is to meet once every quarter, and the first of these meetings took place on September 23, 1877. Mr. Sen was in the chair, and there were present 15 deputies, representing 27 Somajes. Among the business performed, two important matters were settled. (1) That the rule of election should be five members for the Brahma Mandir, two for the East Bengal Brahmo Somaj, two for that of Lahore, and one for each of the remaining Somajes. (2) That the work of the Society be divided into Sections, and that separate committees be appointed to look after them. The sections are as follows: (a) Collection of Statistics: (b) Publication of Books: (c) Preparing a code of ceremonies: (d) Making provision for indigent Brahmos and Brahmo families.

What amount of practical usefulness will result from these efforts remains to be seen. That a growing and militant Church like the Brahmo Somaj would be incalculably benefited by the increased intercommunication and mutual help that would spring out of a well-arranged Representative Assembly is indubitable. But at present, the idea is comparatively new, and has scarcely been fully apprehended by the greater part of those concerned. Much patient seeking, working, and waiting will be needed before the plan comes to maturity. But a beginning has been made, and the seed is one which must surely ripen in the course of time.

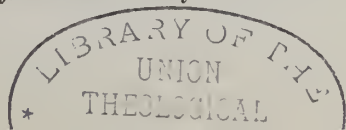
The year 1876-7 was one of terrible calamity for India. First came the cyclone and storm-wave of October 31, which swept over the islands at the mouth of the Meghna, drowning hundreds of human beings, destroying their dwellings, their cattle, and much of their crops, and leaving behind cholera, dearth, and misery. The Brahmos of the neighbourhood soon came forward. In Chittagong,

which was the central scene of the disaster, a little Society, calling itself the "Society of Brahmo Friends," the local Brahmo minister being the Secretary,—set to work to relieve the sufferers, and roused the gentry of the place to subscribe for medical assistance to the cholera-stricken. Help was given from several quarters, and the good "Brahmo Friends" used to go daily to the surrounding villages and distribute the medicines.

Early in 1877, Western India was visited with famine. The Bombay Theistic Association (connected with the Prarthana Somaj) collected "contributions in the shape of grain, money and clothes for the assistance of the famine-stricken," and "succeeded in persuading charitably inclined Bunnia merchants to contribute so much as 67½ khandies of grain, and some *khajah* merchants to contribute 400 rupees, for the relief of those famine-stricken people of Sholapore and Dharwar, to whom Government relief does not reach."

Then came the saddest of all these misfortunes, the awful famine in Southern India. For some time, its serious character seems to have been very imperfectly realized by native society in Calcutta, but the *Indian Mirror* persisted in calling attention to the subject, and on August 13 Mr. Sen gave a special week-day service to enlist public charity for the sufferers. A subscription was at once opened, to which all the Somajes were requested to contribute, Calcutta leading the way with handsome subscriptions from the Mandir, the Ladies' Improvement Society, the *Indian Mirror*, &c. The appeal met with a wide response, and a large proportion of the Somajes sent up subscriptions, while other associations, schools, &c., and many private individuals, sent their respective contributions to the fund, which at the latest date (Oct. 25) had reached nearly 5000 rupees. The excellent leaders of the active Somaj at Bangalore (which is in the full gloom of the famine) have undertaken to receive the money and distribute relief, and a Bangalore correspondent writes the following report of their proceedings to the *Mirror* of Oct. 19. "The system on which the Brahmo relief kitchen is conducted is indeed satisfactory. It is in the charge of several educated Brahmos of good position in life and of known probity. Food is given only once in a day, which takes place precisely at 8 a.m., in the presence of Brahmos. The work has secured good co-operation, and is considered a good relief to the poor. In some cases, raw articles of food are given to the deserving poor, as well as cloth to the needy."

One more instance of Brahmo charity should be mentioned here. Babu Nobin Chunder Roy (late of Lahore) started a scheme in January 1876 for an Asylum for orphans and widows, which it was proposed to establish "at Allahabad, under the auspices of the Northern India Brahmo Somaj, with branch asylums at other places



where efficient management can be secured." From recent brief notices in the *Mirror*, it would appear that the Asylum has now been actually opened at Agra (the Babu's present residence), and contains a dozen orphans and destitute children. "More would be admitted if funds were forthcoming," but hitherto the generous founder has had only a few friends to join him in bearing the expense of the undertaking. Full particulars as to the institution have not yet reached me, but the original prospectus was so sensible, and its aim—to give the inmates an "education befitting them for leading independent and respectable lives,"—was so practical, that, in all probability, the present establishment will be a real boon to the community, and deserves support.

2. PROGRESS IN VARIOUS SOMAJES.

Calcutta.—Of the Brahmo Somaj of India I have told nearly all the distinctive news which there is to tell for the past year. I much regret that I have no reports of the work done during the last twelve months by either of the two Female Schools of Calcutta under Brahmo management, the Native Ladies' Normal School of the Indian Reform Association, and the Bengal Ladies' School (Banga Mahila Bidyalaya). They appear, from all accounts, to be going on well and actively; this is all I can say for the present year.

Barahanagore.—Babu Sasipada Banerjee writes to me that he returned to Barahanagore more than a year ago, and resumed his labours there. He gives some details of these, adding that "all our institutions are going on well."

Dacca.—The East Bengal Somaj continues its energetic and useful career, and its annual reports at the end of 1876 (in the *East* and the *Theistic Annual*) present modest but cheering accounts of work done in various parts of East Bengal. One fact should be mentioned here. Two brothers named Kurmakar, blacksmiths at Jungalbari, near Mymensingh, have for the last two years devoted themselves to the preaching of Brahmoism in the surrounding villages, and last year they started a little monthly magazine (*Dharma Prakash*), containing sermons, prayers, and other religious pieces; an interesting sign of the times.—The English sermon preached on the 30th Anniversary of the Dacca Somaj (December 1st, 1876) was so interesting that I have given nearly half of it in the "Selections from Brahmo Literature" (pp. 45-7). The Dacca *East*, besides furnishing this and other local religious information, frequently reports the proceedings of several secular Associations in which the Brahmos of Dacca take the lead and usually bear the chief burthen, such as the Philanthropic Society, with the various agencies which it maintains for the promotion of female education and other good works,—the Dacca branch of the (English) National Indian Association, &c. The periodical reports of these Dacca societies are issued with creditable

regularity, and contain valuable information respecting the educational and social progress of the locality. The Dacca Female Adult School was established on the 11th of February, 1873, and receives a Government grant of 50 rupees per month. The annual report of the Philanthropic Society for 1877 stated that the total number of pupils then on the roll (April 4) was 47, of whom 14 were in the adult school and 33 in the Girls' School. Of these 47, 30 were Hindus, 16 Brahmos, and 1 Christian. Much valuable and generous aid was given by the late Miss Carpenter, in various ways, to this school. It is pleasant to hear also, that "last year the school was very much benefited by the inspection of some of the European ladies and gentlemen of the station," especial mention being made of Mrs. Archibald and Mrs. Johnson, "who have kindly evinced a lively interest in the cause of female education." The school, however, is greatly in want of better house accommodation, and of an efficient staff of female teachers. An able epitome of the present state of the institution and its pressing wants, delivered at Dacca last May by Babu Tariny Kumar Ghosh, will be found in the September No. of the Journal of the National Indian Association (London, H. S. King), and the suggestive editorial article in the October No. on "Women's Education in India" may be commended to all who are desirous of giving some practical help to this most important cause, whether at Dacca or elsewhere.

Barisal.—Babu Jagat Bandhu Laha favours me with the following brief report. "I have not much news to write with regard to the Brahmo Somaj of this place. It is pretty much in the same state as when I wrote to you last. The only important movement that I notice is the establishment of a prayer-meeting among the Brahmicas, who meet twice a month for the purposes of prayer and conversation on religious and social subjects. The service, hymns, discussions, &c., are all conducted by the ladies themselves, and if the institution can overcome the difficulties that beset all movements connected with Indian women, it will be a very useful institution, and an important auxiliary to the Brahmo Somaj." To add to my local statistics, the Babu also furnishes me with the names of the secretary and minister of the Barisal Somaj, viz., Babus Sarbananda Das and Giris Chunder Mozumdar. "To both of these gentlemen the Brahmo Somaj of Barisal is deeply indebted. Babu G. C. Mozumdar is the author of the collection of prayers (*Prarthana Mala*) mentioned in my last letter."

This will be an appropriate place in which to describe the Female Improvement Societies which have been established in several parts of Bengal, and were briefly mentioned in the previous *Brahmo Year-Book*. For the following account of the one at Barisal, I am indebted to Babu J. B. Laha's letter of July, 1876.

"The Barisal Female Improvement Association was established in 1871. It has no connection with the Brahmo Somaj *as such*,

but it was established through the exertions of a few Brahmos, and most of the Brahmos are zealous workers in it. Its object is to encourage education among females residing in this district, but its mode of operation is so different from that of other methods of encouraging female education, that it seems necessary to say a few words in explanation of the circumstances under which it was established. It was found that as long as the system of the seclusion of women continued to prevail in India, adult female schools could not be established on any extensive scale. Such schools might be resorted to by Brahmo and Native-Christian ladies, but to the mass of Hindu and Mussulman women, their doors would be practically shut. It was also found that girls' schools stopped short after going a little way, for so long as the system of early marriage prevailed, and girls continued to be withdrawn from school in the 9th or 10th year of their age, girls' schools could not possibly succeed. There remained, then, two plans—one, to send female teachers to the houses of all who applied, to teach women at their respective homes,—the other, to encourage them to educate themselves by a system of examination. The former system was found to work satisfactorily as far as it went, but it could not be extended to small towns and villages, for want of an adequate number of well-qualified female teachers. The latter plan, although open to objections, was therefore the only way left to those who desired to see education spread among women of all classes and communities, in villages as well as in towns. It was under these circumstances that the F. I. Association was established at Barisal. Its mode of operation is this. At the commencement of each session, it prescribes text-books for the several classes established by it, and fixes a date for the examination of such candidates as apply through their guardians, and can satisfy the members that the examination, which they will undergo, will be fairly conducted. Women of all classes and communities—Hindus, Mussulmans, Christians, and Brahmos, residing in this district, are allowed to appear at the examination. Intending candidates study the prescribed course at their respective homes, and, at the appointed time, undergo the examination under the superintendence of their own guardians. The examination is conducted generally in January, by means of printed questions set by examiners appointed by the Association. The result of the examination is published in the course of a month, and prizes in the shape of books, and boxes, glasses, scissors, and other such things of every-day use, are awarded to all successful candidates. With the exception of girls residing in the station [i.e. Barisal], no candidates present themselves at the distribution of prizes, and the prize articles are sent to them at their homes.

“The expenses of the Association are defrayed by local subscriptions, and by an annual grant-in-aid of Rs. 100, sanctioned by Government two years ago [viz., in 1874].”

"The Barisal Association is not the first of its kind in Bengal; there are similar associations in Dacca, Mymensingh, Tippera, and other places." One that was founded at Calcutta in 1864, though not (I believe) in action now, did good service in preparing the way for female schools. The branch at Dacca is maintained by the Dacca Philanthropic Society, and the report of the latter for 1877 states that "during the last six years this important branch has worked very energetically and satisfactorily through the exertions of Babus Nobokanta Chattopadhaya and Prankumar Das." The Government grants 150 rupees annually, on condition of an equal amount being made up by local subscriptions. The Barisal branch seems to have held the first place in East Bengal for some years, but owing to several local circumstances, its last two years have been much less successful than usual, and the number of pupils for 1876-7 is barely half that of the branch at Dacca. But Babu J. B. Lalia writes,—“We are making fresh efforts for the better success of the Association, and we confidently hope that the number of candidates at the ensuing examination will be larger. The chances of success of this institution are as good as before.”

Miscellaneous.—Brief reports, more or less satisfactory, are sent in, from time to time, by *Mirror* correspondents or by travelling missionaries, from many of the provincial Somajes. One of the missionaries writes in the last *Theistic Annual*, in a report on Behar:—"It may be decided that the Brahmo Somajes are making progress in these provinces, both among the Bengalis and Hindustanis in general. The infant boys' and girls' schools at Monghyr, Jamal-pore, Bankipore, and the most successful night-school at Rampore Hat, all under the management of Brahmo secretaries, are making fair progress, and an infant boys' school at Ghazipore and a charitable institution at Gya have been started under the auspices of the local Somajes at the respective stations."

The Report of the Panjab Brahmo Somaj for 1875-6 was very systematic, and displayed an encouraging amount of activity and earnestness in various departments, devotional, literary, and social. This Somaj is fortunate in the possession of an energetic minister, Pandit Shiva Narain, who has organized "a regular morning service on Sunday in the Mandir, and a daily service in the house of the members;" besides which, "private family prayer meetings have been held for the benefit of ladies in the house of four of the members." The minister has also started a journal, the *Hindu Bandhio* (in place of the defunct *Hadi Hakikut*), which has a Hindi as well as an Urdu edition. "The paper, although young, is doing a great deal of good to our cause, and reflects great credit on its talented editor. The paper is conducted single-handed, and has a circulation of 200 copies."

Of Western and Southern India, the chief news this year relates to the famine, and has already been referred to. Mr. P. C.

Mozoomdar has been making a missionary tour in Western India, and has given some interesting lectures in Sindh, of which province he reports very favourably in relation to the Brahmo Somaj.

Lastly, it should be mentioned that among the Indian youths who come to England for study, several Brahmos have won honourable distinction. Mr. Krishna Govinda Gupta, C. S., and Mr. Ananda Mohan Bose, M.A. Cantab., now a rising barrister of Calcutta, returned home in 1874; and during the past year, Mr. Prasanna Kumar Ráy, having taken the degree of Dr. of Science (in Mental Philosophy) at the Universities of London and of Edinburgh, returned to India, and was shortly afterwards appointed Assistant-Professor at Patna College, in the department of physical science. A Dacca friend informs me that Dr. Ráy "is the President of a scientific society established at Patna, and periodical lectures on scientific subjects are delivered by himself and other Bengali gentlemen under its auspices." He also conducts divine service in the local Brahmo Somaj.—Another young Brahmo, Babu Nisi Kanta Chattopadhaya, after studying some time at Edinburgh, and for two or three years at Leipzig, has lately been appointed Professor of Oriental Languages at the University of St. Petersburg, an appointment probably resulting from the reputation which he has gained from the various lectures on Oriental subjects which he delivered in Germany last winter. These lectures are now appearing in the Leipzig *Deutsche Wochenschrift*, and the two which have reached me are both able and interesting. The first, on "Buddhism and Christianity," has given much offence in some religious circles in Germany, from its freely expressed views on certain points. Doubtless the author's conception of Christianity is inadequate, and rests upon an insufficient knowledge of Christian life and history; but he warmly appreciates the moral idealism of Christ, and he writes to me thus of his general position towards Christianity:—"It is not at all true that it is antagonistic, as is fancied by many here. In my lectures I have proceeded as objectively as possible, and I have *consciously* neither exalted Buddhism nor depreciated Christianity. Those who know me, know that I love the *spirit of Christ*, the *life in Jesus*, as much as ever."

It only remains to add that these four Brahmo students are all natives of East Bengal, and commenced their career at the Dacca College.

RELIGIOUS MOVEMENTS IN THE BRAHMO SOMAJ.

1. THE BHAKTI MOVEMENT.

The earlier phases of the Brahmo Somaj were marked by earnest thought rather than by vivid feeling. Ram Mohun Roy possessed a deep tranquil piety; and the teachings of Debendra Nath Tagore were pervaded by a high meditative spirituality, which seems to have exercised a very beneficial influence on his disciples. But in neither of these leaders do we perceive any prominent development of the Augustinian side of religion,—the strong sense of sin, the need of regenerate life, the passionate thirst for God as Saviour and Comforter. So far as appears, this element came into the Brahmo Somaj with Keshub Chunder Sen, and rose into prominence when the schism of 1865 had torn asunder the young Church, and cast the Progressive Brahmos adrift on a sea of trouble and self-questioning. They had lost their external religious mainstay; most of them were disowned by parents and kindred; they were ridiculed for their temerity and indiscretion, and beset with difficulties and trials on every side. In this dark time, the first rays of light came through the medium of Prayer. Through heart-felt communion with God the spirits of these anxious and troubled men gained new life and strength, and this communion grew and developed so as to transform the whole tone of their minds, and to elevate and enlarge the character of Brahmoism altogether. The following passages from a narrative of this period will indicate its character.

“Often did the Brahmos utter and reflect upon that beautiful passage in the Bible, ‘His disciples said unto Christ, Lord, teach us to pray.’ Why and to whom this was said might now be left in obscurity, though that is extremely important. Be it enough to set down here that they heard as they had never before heard, and humbly believed. Sunday after Sunday, their devotional meetings presented such a scene as angels might visit with pride. The grace of the Heavenly Father, for which they had so long waited and watched, cried and contended, was now near at hand. Very dimly and vaguely at first, more distinctly and definitely afterwards, this was understood. Continued and sincere repentance, heart-felt dependence, fervent supplication, constant and devout meditation, fasting and vigils, followed. From weekly meetings, daily meetings of devotion were held. Songs expressive of the most lowly humility, most vivid faith and dependence, were sung in choral rapture, giving rise to that new hymnal service of the Brahmos

called by the name of Brahmo Sankirtan. Now, for the first time in connection with the Brahmo Somaj, was witnessed the rare spectacle of sinful men, *bitterly* conscious of their sins, praying and listening with living sincerity for their souls' *salvation*. Could such prayer and such precepts fail? New strength, new hopes and joys, new harmony and light were obtained from their new method of spiritual exercise. The past was greatly explained, the present was received with thanksgiving, the future was eagerly anticipated. But this could not stop here. As darkness had increased before, so now light increased, and with that light, joy and hope. * * With gratitude and lowliness of spirit did they rejoice, constantly praying all day without food or drink, singing their Merciful Father's praise. And those who bitterly wept erewhile, who were so full of darkness, unholiness, and untruth, that hope had nearly left their hearts, if such forlorn sinners find the direct dispensation of God to give them salvation and peace, have they not cause for grateful rejoicing? Thus originated the *Brahmotsab*, literally meaning 'Rejoicing in the Lord.' It is the festival of the Brahmos. * *

"The change produced in certain persons who were present on the occasion of these Brahmotsabs is truly astonishing. The humility, the hope, the prayerfulness, reverence, love, faith, and joy that flow in celestial currents at such times, catch men's souls by a kind of holy contagion; solemn and difficult truths make direct and spontaneous entrance into hearts, painful rigid duties become necessary, and run out of themselves, as it were, into practice. Men and women are similarly affected, new converts are every time brought in, old converts are regenerated and refreshed. Those Brahmos who desire to know what it is to *see* and *feel* God (we speak with the humble reverence of sinners) should come and attend one of the Brahmotsabs." (*Indian Mirror*, July 1st, 1868. "Origin and Advantages of the Brahmotsab," by P. C. Mozoomdar.)

The unsealing of heavenly light and joy which commenced in the Brahmo-Somaj with this "Bhakti movement," as it was called (from *Bhakti* or loving faith in God), has continued, more or less, ever since, and has, on the whole, fixed the average type of Brahmoism. The first Brahmotsab took place at Calcutta, at the house of Keshub Chunder Sen, on the 24th of November, 1867. In the following April and June, two others were held at Monghyr; and the Brahmotsab soon became a regular institution. One of its marked features was the rapturous singing of hymns, which have increased and flourished greatly in the Brahmo Somaj since the rise of the Bhakti movement. They have sprung up from various sections of the community; some were written by uncultivated Bengalis, others by accomplished students, and a few by Brahmo ladies. These hymns reveal the inner aspect of Brahmic life as one of deep thirsting after God,—a strong sense of weakness and sin

alternating with a constantly recurring consciousness of Divine mercy and regenerating love. There is a sweet mystical beauty in the poetry which is very fascinating, and which has won for them a well-deserved popularity. The metres are peculiar, and usually vary in the same hymn, and the wild recitative-like tunes are such as sorely task an European ear to apprehend and retain; but however ineffective they may sound to us, a great effect is produced by them in India, especially when sung in unison by hundreds of believers, all warmly moved by the sentiments expressed. In the last few anniversary festivals, large bodies of Brahmoe have gone out, threading the streets and lanes of the native quarter of Calcutta, singing missionary hymns to win their Hindu countrymen to the service of the One True God. This practice was first begun in January, 1870, at the earnest instigation of Mr. Sen, who after preaching a stirring sermon on the subject, headed the band of singers the same day. This sort of missionary processional hymn is called a "*Nagar* [city] *Sankirtan* [chorus of praise]," and has now been long a favourite feature of Brahmoe festivals over almost all India.

There can be no doubt that the Bhakti movement, from which all these developments in great measure proceeded, unlocked the deepest fountains of religious life that have characterized the Brahmoe Somaj, and that the rise and progress of that movement at that time, saved the Progressive party, and virtually the Brahmoe Somaj itself, from ultimate dissolution. It was not, of course, in the nature of things that so emotional a movement, in so susceptible a race, should be without its weak side also. But its incidental extravagances have subsided and passed away, while its substantial good has remained and fructified.

2. RELIGIOUS EDUCATION.

As religious life began to take a more settled form in the Brahmoe Somaj, the desire naturally arose to consolidate and develop it by some sort of religious training. Most of the energetic Somajes have what is called a *Sangat Sabha* or select class for devotional culture, of a wholly private nature,—an institution somewhat between a (Christian) Sunday School and an "experience-meeting." These *Sangats*, under judicious superintendence, have often produced very valuable results. The young are taught to pray, the older ones to reflect, and all are stimulated, more or less. But for more advanced students, more definite theological training was of course required. Before the schism, a Sunday School was established (1859—1862) at which Debendra Nath Tagore gave lectures in Bengali, and Mr. Sen in English, upon the Theology and Ethics of Brahmoeism, to the young collegians of Calcutta, with marked success, as shown by their subsequent mental and spiritual progress. Of about 50 regular students more than 20 creditably

passed the periodical examinations, obtained testimonials of proficiency, and went forth into life with an improved tone of thought and character of which it was said, years afterwards, that they had "given abundant proofs in their daily intercourse with the world." In 1867, this "Brahmo School" was re-opened with a course of lectures by Mr. Sen on the "Philosophy of Religion." (The two first of these will be found in "Lectures and Tracts" by K. C. Sen, Daldy, Isbister, & Co., 1870.) All these efforts, however, are conducted in India under difficulties, and the institution does not appear to have taken root at that time. But when the "Brahmo Somaj of India" had been thoroughly established, and after Mr. Sen had returned from a six-months' visit to England (1870), he renewed his attempts, and in July, 1871, he again started a Brahmo Theological School in which for three years, he gave regular courses of lectures, with periodical examinations. Tulloch's "Theism," Morell's "Philosophy of Religion," McCosh's "Intuitions," Cousin's "History of Philosophy," Butler's "Analogy," and the New Testament were among the books on which the students were examined in 1871 and 1872, and the following question-papers were given out at the annual examination of 1873, for which ten of the students appeared as candidates.

("Morning paper.") 1. Is it true that the infinite presents itself to us as a mere negation? Show that the infinite is incomprehensible, but apprehensible. 2. Evolve the attributes of the Deity from intuitive and *a priori* cognitions. How do you pass beyond the sphere of subjective ideas, and apprehend the objective reality of God? Prove the absurdity of the assertion that the knowledge of Divine attributes is derived from scripture or prophet. 3. Fully explain the argument—either God is unjust or man is immortal. Give a philosophical analysis of the text 'In Him we live and move and have our being;' and show that the doctrines of God's existence and man's immortality are inseparably connected in the root of our being and are realized in self-consciousness. 4. The necessitarians argue that the mind is only a series of phenomena governed by the law of cause and effect, and is therefore not a free agent. Point out the fallacy of the argument, and adduce valid proofs of man's freedom. Coleridge says,—'It is not the motive makes the man, but the man the motive.' What light does the principle stated here throw on the subject of Free Will?

("Afternoon paper.") 1. Reconcile the justice and mercy of God, and show that vicarious atonement contradicts both these attributes. 2. Define Prayer, and refute the objections of those who contend that it is incompatible with Divine omniscience and the immutability of natural law. 3. In what relation does Eleeticism stand to the four schools of philosophy? Explain the philosophy of the adage, —Vox populi, vox Dei. 4. Describe the chief features of

Lockianism, and trace its influence on theology, ethics, and politics. In what shape does Idealism prevail in India? How far are the Mystics right? What are their errors in theory and practice?"

Mr. Sen's lectures for 1874 were on Comparative Theology, embracing a cursory view of the leading features of the principal religions current in India, with illustrative texts from their respective scriptures. This is the last series of theological lectures from Mr. Sen of which we hear; but Mr. Mozoomdar seems to have taken up the work, and in 1875 and 1876 he gave courses of lectures to a Theological Class, which, judging from the brief abstracts given in the *Mirror*, must have been well worth hearing. One of these, though a mere outline, is worth quoting as a representative exposition of Brahmic views.

(*Indian Mirror*, April 25, 1875.) "In the theological lecture on 'The Two Theisms,' which was very well attended on last Friday, the lecturer first of all defined the difference between Deism and Theism. Deism, he said, is nothing more than a monotheistic protest against popular idolatries and superstitions; and in this sense, Deism has existed from the earliest times and in almost every country. He then divided Theism into two great parts. One of these is what is ordinarily termed Natural Religion,—the religion set forth in works of Natural Theology. This is the faith that is formed in man's mind by the action of natural phenomena and laws upon its faculties and instincts. This may be termed Philosophical Theism, and it is therefore assailable by philosophy. The conceptions and principles of this kind of Theism are, to a certain extent, changeable, inasmuch as man's ideas on natural facts and laws are subject to change. The second division he called Revealed Theism,—the deep spiritual religion produced by the action of God's spirit within man's soul. This religion is unchangeable and unassailable; it is beyond the reach of science and ordinary philosophy. This spiritual and revealed Theism is a creed, because it produces certain views on the nature and attributes of God; it is a Church and a brotherhood, a home and a family, because it brings together and unites all those men who have obtained the views aforesaid, and binds them into an organization for the spiritual good and salvation of mankind. The first Theism is man seeking God; the second Theism is God seeking man."

In addition to these regular efforts by the leaders of the metropolitan Brahmo Somaj of India, some amount of training resulted from the (Calcutta) "Society of Theistic Friends," which met occasionally for lectures and discussions on various topics relating to religion or philosophy. Some of the reports of this Society's proceedings are very interesting, and it is greatly to be wished that the meetings may be more frequently and regularly held than has latterly been the case.

3. THE BAIRAGYA MOVEMENT.

Meanwhile another current of strong emotion had begun to show itself in the Brahmo Somaj of India. A series of trials and anxieties which had long been pressing upon its leaders culminated early in 1875, and stirred up again the old longing for some intenser religious life, some stricter self-discipline and self-sacrifice than had yet been attained. Thus arose the movement to which I briefly referred in my "Brahmo Year-Book for 1876" (pp. 24-5) as "a fervid movement in favour of what is called *Bairagya*, a term for which the nearest English equivalent is probably the Roman Catholic expression 'detachment' (in contrast to *Anuragya* or attachment), but which has usually been rendered as 'asceticism.' " During the year 1875, a great many leading articles appeared in the *Indian Mirror* in exposition of this new Gospel, and views were put forth which seemed to me so dangerous that I sent an elaborate protest against them. This was duly inserted (October 31, 1875), together with a thoughtful and candid editorial reply by Mr. Mozoomdar, in which some important points were virtually explained away; and Mr. Sen afterwards wrote me some letters in which he gave still fuller explanations, which further modified the view apparently first taken by the *Mirror*. As the somewhat fluctuating and incomplete representations of this movement which have been given at different times render it difficult of apprehension, especially to outsiders, I take the liberty of extracting from Mr. Sen's letters his own clear statement of his views on the subject—a statement which will, I am sure, be read with pleasure by his friends both in England and India.

"(10 December, 1875.) Do not think I condemn your letter to the *Mirror*. It is an admirable protest, calm, dignified and dispassionate, and full of friendly counsel. All that I contend for is that the information upon which the protest is based is neither accurate nor complete. You were evidently misled by recent articles and gleanings in the *Mirror*. I must confess any one else outside the Brahmo Somaj would have fallen into the same error. The fact is, what appeared in the paper was calculated to alarm our friends, and if they are alarmed to such an extent as to protest against our proceedings, we must submit to such consequences. What we wrote did not represent what we did. Our writings exceeded our lives. . . The amount of ascetic self-mortification actually existing among us has been greatly exaggerated. If you come and see us as we are, you will be surprised to find how little we possess of that sort of asceticism which has caused so much anxiety and fear in the hearts of English friends. If we were like the Roman Catholics or Indian hermits, the sharp criticisms called forth would have been deserved. But here, those who know facts say—no such thing. This however I will not conceal from you,—I love and wish

to encourage asceticism. But my asceticism is not what is ordinarily accepted as such. You know me sufficiently well, my friend, to understand that I have always endeavoured to harmonize all the elements of faith and goodness in my own life. I have failed often and often, but my watchword is "Harmony." My life and teachings are all struggles towards that golden principle. Energy, philanthropy, meditation, work, self-sacrifice, intellectual culture, domestic and social love, all these are united in *my* asceticism. Why then, you may ask, this special outburst of ascetic zeal at this time? It is needed. That is my explanation. Providence has pointed out this remedy for many of the besetting evils of the Somaj in these days. A little asceticism is needed as an antidote. How long our people shall require it, and in what forms, He alone knows who is guiding us. It may be only for the time, or for six months, or for two years, or in a qualified form for all life. . . Do regard it then as a remedy for the time—most urgently needed."

The *Theistic Annual* (January 1876) also gave re-assuring explanations by Mr. Mozoomdar, which concluded thus.

"In justifying the mortification of the flesh, we never meant to introduce that spirit of false righteousness which makes a virtue of arbitrary and cruel acts of self-inflicted suffering. We meant a gradual and effective conquest of the carnal and passionate cravings that invariably stand in the way of religious progress. The Brahmo Missionaries, for a number of months, strictly followed certain rules laid down for them with this object. The rules have been greatly relaxed now, but it is hoped that the temporary conformity to them has produced a wholesome impression on character."

4. CLASSIFICATION OF DEVOTEES.

But the Bairagya movement did not stop here. Early in the following year (1876) it blossomed out in a new form, of which this brief description is given in the *Theistic Annual* for 1877.

"This preliminary principle of Asceticism, or *Bairagya*, which is only another name for simplicity and austere self-discipline, evolved early last year into the four-fold classification of *yoga*, or intense contemplative communion with the Divine Spirit; *bhakti*, or love of God; *gyan*, or study, research, and thought; *shaba*, the service of fellow-men. Pandits Aghore Nath Gupta, Bijoy Kissen Goswami, and Gour Govind Roy, entered the first three departments of the classification, and a Brahmica lady was initiated in the fourth." A special initiation service was held for the two votaries of *yoga* and *bhakti*, who then entered upon a year's study and discipline (under Mr. Sen), after which period they resumed their usual duties as missionaries. Perhaps the clearest explanation which Mr. Sen has given of this matter is the following.

"There are two Sanskrit words of deep significance which apply to the subject before us. These are *Sadhan* and *Sidha*. The

former may be said to denote literally the process of accomplishing an object, and the latter the eventual fruition. A man takes a vow before God and then devotes his mind and body to its fulfilment. He goes through appointed means, and subjects himself to a systematic course of training and discipline and self-government with a view to effect the object in view. This process of culture is *Sadhan*; he who is engaged in it is called a *Sadhak*; while he who has completed the work of cultivation, reaped the fruits of his labours, and fully accomplished his purpose is *Sidha*. Those who take up specific departments of life for culture may be easily classified according to their respective spheres of training. Some men may educate their souls and cultivate prayer, contemplation, and communion. Some may train and develop their feelings and sentiments, and learn to love their God with increasing fervour. Others may make the education of the will the chief object of their lives, and learn to obey Divine commandments in all their details. The three classes of devotees represent the soul, the heart, and the will, and may be characterized as *yogis*, *bhaktas*, and *shabaks*. The objects they have respectively in view are union with God, passionate attachment to God, and obedience to God. So long as they are engaged in learning and practising these particular principles of religion they are only *sadhaks*. When their objects are realized they are entitled to be honoured and respected as *sidha yogi*, *sidha bhakta*, and *sidha shabak*. If we analyze the nature, temperament, tastes and habits of our fellow-devotees, it will not be difficult to find out some among them whom nature has intended, as it were, for one or other of these classes. Those among us who are contemplative generally retire from society, love solitude, see very little reality in matter, are self-possessed and self-subdued, show the elements of *yoga*. They live in the spirit-world, and readily commune with spiritual realities. They welcome whatever is a help to the subjugation of the entire soul, and are always employed in conquering selfishness, carnality, and worldliness. They are happy in prayer and meditation, and in the study of nature. The *bhakta*, on the other hand, is most passionately fond of God, and delights in loving Him and loving all that pertains to Him. Nothing is welcome to him except what is sweet. The Lord's mercy is his food and raiment, his faith and salvation. Dryness of heart is to him a great sin, and he shuns it as a foe. The very utterance of the Divine name causes his heart to overflow and brings tears of joy to his eyes. The *shabak* delights in service and in the discharge of varied duties. He is most energetic and persevering. Activity is his life. Dullness is death to him. He is always doing good to others, and seeks heaven in obedience. Where these different elements of character manifest themselves in a peculiar degree they ought to be cultivated with care and constancy, so that nature's purposes may be fulfilled. In such culture

exclusiveness and mutual antagonism should be avoided. All classes should respect and help each other." (*Indian Mirror*, Feb. 27, 1876. "Classification of Devotees.")

Of the studies or discipline of the disciples of *gyan* and *shaba* scarcely any account has been given, but from the instructions in *yoga* and *bhakti* some extracts have been published, which are too characteristic to be omitted. I therefore reproduce them nearly entire, preceeding them by the following representative extract from the initiatory service held for those two disciples.

"A long while ago you two left the life of worldliness to enter into the life of religion. This day you leave the life of religion mixed with sin, worldliness, and unreality, for the pure and profound life of unmixed and genuine spirituality. Be initiated in deep *Sadhan* for this purpose. You have not yet beheld your God in due measure. To-day you set out on your way for that region where you will see the great mighty God giving His solemn dispensation with His own hand. From the first letter to the last of this dispensation everything is written by Him. Nothing of it is by man. Where is the dispensation, where is your God? There, before you in the far distance. When you go there your hearts will be full of gladness. Bijoy, you as a *Bhakta*, Aghore, you as a *Yogi* go, walk in that direction. . . . You, Bijoy, who are initiated in *Bhakti*, bear in mind that inebriation in God is to be the great condition to which you aspire. And you, Aghore, who are initiated in *Yoga*, you should bear in mind that your aspiration ought to be to commune with your God always, in all places, and under all circumstances, with your eyes shut, as well as with your eyes open. Accept this discipline. There will be some difference between you and those who sit around you. The message of light that comes through you, they will receive. I too do not accept this initiation, I too will learn from you. And may we all finally enter into the same blessedness."

Yoga Teachings. "O thou learner of Yoga, know that true communion is not possible unless thou dost draw within thyself wholly. Draw thy feet close within; and thine ears, and thine eyes, and thy hands also draw within thy soul. Thy feet, folded away from the world without, must tread and travel far into the inner realm of thy being to behold the formless temple of the Spirit God. Thine eyes, sealed to all objects of sight and sense, must re-open within thy soul, and there penetrate deeply into the secrets of communion. And thine ears, O disciple, must be deaf to all sounds around thee, intent only upon hearing the harmony of the spirit world. Thine hands, inactive in all other things, must busily work in serving within the God of thy heart. Thus all thy senses, nay thy whole being must be absorbed in the profound contemplation of the object of thy Yoga. Yet thou shalt not always tarry within

thyself. There must be the reverse process of coming from within to the world outside. The Yogi who, bound hand and foot in his soul, ventures not to stray into the fair earth around him, whose eyes dare not look at things in the face, is weak and immature; he has but half accomplished his task. Therefore thou shalt have to come out of thyself into the world again. But is it necessary for this that thou shouldst turn thy back to the God of communion in the soul? In reversing the process of Yoga, must thou also reverse thine attitude towards Him whom, self-contained, thou hast been seeking in the depths of thy spirit? No. Behold the sphere in which we all live, and hear what it teaches. Start from a point on the round earth, and walk steadily in one direction. Is it not true that after travelling vast distances over sea and mountain, thou shalt, by the law of space, return to the very point whence thou didst first set out? Thus the traveller towards the west, where hides the luminary of the day, after walking round the world, returns again to the land of the rising sun. And thus, O disciple, following the Yogi's God far from this vain world into the inner regions of thy soul, if thou dost steadily advance towards Him in the path of true Yoga, know that thou shalt never have to turn thy face, or change thine attitude, but that His spirit, leading on, shall bring thee back again to the world from which thou didst first draw thyself in search of Him within thine own being. True Yoga is therefore like a circle. It is a wheel continually revolving from the inner to the outer. From the outer it goes into the inner again. As the Yogi advances, the gyrations become more rapid and frequent, till the distance and difference between the inner and outer become continually less. Forms grow formless, and formlessness shapes itself into forms. In matter the spirit is beheld; in spirit, matter is transformed. In the glorious sun, the Glory of glories is beheld. In the serene moon, the Serenity of all serenities fills the soul. In the loud thunder the might of the Lord is heard from afar. All things are full of Him. The Yogi opens his eye, lo, He is without! The Yogi closes his eye, lo, He is within! Thy Yoga, O disciple, will then become complete. Do thou always strive after that completeness.

“Hold up thy light before us, O Lord, to show us the way within, and the way without. Thou dost teach us there are two ways to true Yoga; we are blind and cannot see them, we are ignorant and do not know them. Teach us thy ways, Lord, and make us true Yogis.”

Bhakti Teachings. “O Bhakti learner! Know that Bhakti is only the true and tender love of the soul. The True, the Good, the Beautiful; these are the three seed-truths of Bhakti. These are the three sides of the nature of the Deity; they produce three corresponding sentiments in man's soul one after another; and

the three sentiments in their turn comprehend Divine nature. Reverence for the True; love for the Good; enthusiastic devotion or inebriation in the Beautiful. The real exercise of Bhakti, however, ranges between the Good and the Beautiful. These two attributes of God form the basis of Bhakti, which grows upon them. Affection or love is the commencement of Bhakti, enthusiasm or inebriation is its maturity. Love is the seed, inebriation is the fruit. Love is the infancy, enthusiasm is the youth. But what about moral purity? Is there no morality in the ground of Bhakti? Nay; true Bhakti is beyond the region of morality and immorality. The Bhakta cannot be sinful. It is unnecessary to say that he must be holy. The deep truth of the matter is this. The ground of moral purity must be fully secured before Bhakti can begin. Let all sin first go away; let all moral duties be first discharged, and then only can the discipline of Bhakti commence. Unless a man's character be thoroughly good, he is unworthy to take up the question of Bhakti. But a man's character may be pure in two different ways. Purity may in some cases be only strict and rigorous self-discipline; in other cases it may be the result of the sweetness and tenderness of the soul. The latter is Bhakti. Its very beginning is joy. Bhakti grows on the soil of holiness. Bhakti comes with colour and beauty in its wings. The outlines of a picture may be correct and good. But as in themselves those outlines are naked, harsh, dry and incomplete, and when filled with warm colouring they become alive, soft, and charming; so a man's character may be good and pure but harsh and charmless, and it is only when he is adorned with the beauty of love, tenderness, and peace that his character acquires its fulness. Mere morality is not enough for Bhakti; but immorality makes Bhakti impossible. This bear in mind always. It is a most dangerous thing to say that a Bhakta can ever be immoral. It is never his custom to say, 'First let me cultivate Bhakti, and I shall be pure afterwards.' No. He eschews all sin before he begins Bhakti.

"Now let us ask whence springs Bhakti? It springs from restlessness. Thou hast faith in God, thou dost faithfully perform all religious exercises, thou art good to thy neighbours, to thy kinsmen, true to all domestic and social relations; but the heart cries out in the midst of these things, saying, "There is no rest for me in all this.' Then the Giver of all truth finds it necessary to send a new dispensation. He sees His son hath no rest, and He wants to give him rest. Why should God's son suffer from the deep pain of restlessness in the heart? Peace is necessary, so is joy, so is love. Therefore the good God sends the dispensation of Bhakti. This is the sole reason of the Bhakti dispensation, and there is no other." (*Indian Mirror*, March 19 and 26, 1876).

Such, briefly sketched, are the chief movements for religious life and training which have arisen in the Brahmo Somaj of India

during its eleven years' existence. More or less, they have influenced the whole Brahmo community, and similar manifestations have followed them in various parts of the country. The original Bhakti movement, with its hymns and Utsabs, has thoroughly taken root. Theological study is, of course, confined to the few, but its earlier and more essential form, the *Sangat* or religious class for the young or the struggling, is to be found in most of the best Bengal Somajes, —Dacea, Barisal, Jamalpore, &c. The Bairagya movement has been preached largely in the provinces by the missionaries of the Brahmo Somaj of India, and has found considerable favour with some generous natures, by whom it seems to be frequently interpreted in a large and liberal sense as the gospel of self-sacrifice and inward purification,—in which form it cannot be other than beneficial.

On the Devotee movement I feel reluctantly obliged to speak at more length. There are so many lofty aspirations and profitable suggestions in the preceding extracts from Mr. Sen, and all such strivings after light and goodness are so sacred and so personal that no one should criticize them needlessly; nor can one presume to say in any individual case that a wrong path has been taken, when one knows not from what point of character the believer has started nor at what goal he has arrived. But when a course of private discipline is put forth as a public system, it becomes necessary to judge of it on general and impersonal grounds; and some of the principles involved in this "classification of devotees" seem to me too questionable to be passed by.

The classification comprises four divisions: (1) *yoga*, or communion with God; (2) *bhakti*, or love of God; (3) *gyan*, or study and research; and (4) *shaba*, or the service of fellow men. Now the third and fourth of these are *natural* divisions, being simply the perennial classes of philosophic thinkers and philanthropic workers; classes which, with endless subdivisions, exist in almost every civilized country, India not excepted. But the *yoga* and *bhakti* divisions are not so defensible. In the first place, communion with God and love of God are states of mind between which there is no fundamental distinction at all; they are perpetually interchangeable, and, in fact, can scarcely exist long apart. Further, the devotion to God which is the true substance of both, groups the class in which it dwells upon a totally different principle of attraction from that which binds the two previous classes. These latter are characterised by their *occupations*; the members of the philosophic and the philanthropic groups have special capacities for different kinds of work, and are naturally thrown together by community of outward objects, and the need of mutual co-operation and counsel. This is also true, to a considerable extent, of the clerical class, whose chief distinction is the *communication to others* of religious knowledge and help. But the members of the saintly class are distinguished, not by what they *do*, but by what they *are*; not by

their visible occupations, but by the predominance of that deep inner life in God which has been abundantly manifested in connection with almost every earthly occupation which an honest man can take up. The "Communion of Saints" extends throughout all history, and crosses every visible boundary-line of condition or capacity. Poet and statesman,

" King and slave,
Warrior and anchorite,
Distinctions we esteem so grave,
Are nothing in their sight."

Doubtless those who aspire to the heavenly life do well to devote special attention to its study, and special time to its culture, whether alone, or with the assistance of experienced advisers. Every religious mind must heartily agree to this. But such culture and study need not entail the permanent segregation of a class of devotees. And surely nothing could be more injurious to an earnest aspirant than to be "honoured and respected as a *sidha yoga*" or a "*sidha bhakta*,"—"one who has completed the work of cultivation, reaped the fruits of his labours, and fully accomplished his purpose." The more benefit a man had really derived from his *sadhan* or religious culture, the more he would shrink from such a result.

I cannot but hope, therefore, that this "classification of devotees" will not take permanent root in the Brahmo Somaj. All the culture for whose sake it is proposed, may surely be accomplished far better without it, and that, too, by methods which are not new to the Brahmo Somaj. The Theological School and the Society of Theistic Friends have, in past years, done much towards the development of *gyan*, not for one student only, but for many. The Indian Reform Association is well adapted to promote *shaba*, in as many directions as human need may suggest; while to those Brahmos who thirst after the love of God in deeper measure, and would fain mould their lives accordingly, the spiritual advice and treasured experience of Mr. Sen and other advanced brethren will surely be ever open, not only for a year's lessons, but throughout life. Let us hope that all these various spheres of activity will be zealously cultivated, but that the wider and more natural modes of their development will not be permanently neglected for the sake of artificial systems which, at their very best, must be incapable of producing an equal amount of good.

LITERATURE IN THE BRAHMO SOMAJ.

1. PROPAGANDIST AND EXPOSITORY.

The relation of the Brahmo Somaj to Literature has varied considerably at different periods. Ram Mohun Roy and his fellow-workers belonged to the high-born and educated classes, and he himself was a voluminous author, and probably the most widely-learned native of his day. A large proportion of his writings was unavoidably devoted to controversy, either with the Brahmuns, or with orthodox Christians. But he also published several works of an affirmative character:—Translation of an Abridgment of the Vedant (1816): Translations of Four of the Upanishads (1816—1823): The Precepts of Jesus the Guide to Peace and Happiness (1823): besides divers treatises in exposition of monotheistic faith and worship, and several works relating to Indian laws and customs.

But with Ram Mohun Roy's departure from India, only a year after the establishment of his Church,—a departure soon followed by his death in 1833,—the connecting link seems to have been broken between the more highly-educated natives and the Theistic movement; and when we next find the latter awaking to activity, it is under different surroundings. It was in October, 1839, that Debendra Nath Tagore founded the *Tattvabodhini Sabha* (or Society for the Knowledge of Truth), which lasted for twenty years, and did much to rouse the energies and form the principles of the young Church. Its monthly organ, the *Tattvabodhini Patrika* (started in 1843, and still continuing) was then edited by Akhai Kumar Datta, who though imperfectly versed in the English language, was a bold and acute thinker, to whom the Brahmo Somaj owes much. Besides this journal, the Society reprinted some of the Upanishads, and some of Ram Mohun Roy's works, and for some years maintained a sort of mission school. When, at length, the Vedantic ground was abandoned, Debendra Nath Tagore published a work entitled "Brahma Dharma" (or the Religion of the One True God), comprising the revised Brahmic Covenant and the recently-issued Four Principles of Brahmoism, appended to a careful selection of extracts from the Upanishads and the later Hindu Scriptures; and this volume was put forth by the Calcutta Somaj as a "complete exposition of the principles by which we are guided in our religious belief."

This was about eight years before the accession of Keshub Chunder Sen, who joined the Brahmo Somaj in 1858. The chasm which then existed between the Theistic movement and the more

highly educated natives is strikingly illustrated by the fact that although Mr. Sen's grandfather, Ram Comul Sen, was a man of remarkable cultivation, and an esteemed friend and colleague of Professor H. H. Wilson, and although Mr. Sen himself passed through his full college course at the Presidency College, Calcutta, yet he had *never heard of the Brahmo Somaj* until long after he had parted with his early faith and was anxiously groping after a Theistic Church. A Brahmo tract then happened to fall into his hands, from which he discovered that such a Church already existed, and, feeling satisfied with what he read of it, he straightway joined the Brahmo Somaj. Of course he brought with him a considerable infusion of Western culture, which greatly contributed to the widening of mental range that gradually became manifest in the next decade or two of the Church's history. His earliest English writings are a series of twelve "Popular Tracts" which were issued monthly in 1860-61, and are chiefly devoted to an exposition of the principles of Brahmoism in the form of Dialogues between a Brahmo and an inquirer, who successively discuss the topics of Prayer, Religious Union, Intuition, Revelation, Atonement, and Salvation. The eighth tract of this series has since been thrice reprinted (with successive revisions), as "The Theist's Prayer Book," and is well worthy of preservation. It is a series of twelve prayers, private and public, and breathes throughout a fervent and manly piety, keenly alive to the humiliations of sin, while thirsting after holiness and clinging to God with passionate devotion.

In 1866, Mr. Sen issued, "as a guide to Brahmo missionaries," a singular treatise entitled "True Faith," which resembles the mediæval mystics in its "beatific vision" of God, and in the sharp contrast drawn between the life of faith and the life of the world, — a contrast not always drawn quite justly to the latter. With the exception of these tracts, Mr. Sen's English writings mostly consist of lectures and sermons, delivered at various times from 1862 to 1877. Besides these, he has published (1873) a small volume of "Essays, Theological and Ethical," reprinted from the *Indian Mirror*, and in January, 1872, and January, 1873, he issued a little Brahmo Pocket Diary, with very well-chosen verses for every day of the year. Of course his personality has overflowed into many other productions of composite authorship, both secular and religious. (Perhaps I should add here that the best English writings by Mr. Sen before he visited England were collected in a volume entitled "Lectures and Tracts by K. C. Sen (1870)," while his chief addresses delivered in this country were issued in a companion volume entitled "K. C. Sen's English Visit (1871)." Both volumes were edited by myself, and are to be had of Messrs. Daldy, Isbister, and Co., 56, Ludgate Hill, London.)

There is another literary Brahmo whose labours here claim an

honourable place. Babu Raj Narain Bose combines some of the features of the old Vedantic Brahmoism with some that belong to the Progressive school. He wrote a good deal in the *Tattvabodhini Patrika*; he has given many lectures in English; and he is now the Secretary to the Adi Somaj at Calcutta. Two tracts issued by him in 1869 ("Brahmie Questions of the Day, answered by an old Brahmo," and "Brahmie Advice, Caution, and Help, by an old Brahmo") should be mentioned as interesting to the outside reader from their earnest and able opposition to Mr. Sen's broader theological sympathies and Augustinian fervours. These controversies, now mostly forgotten, form a curious parallel to similar conflicts in the Christian Church.

A very different writer is Babu Protap Chunder Mozoomdar, the Assistant-Secretary to the Brahmo Somaj of India. He is the Editor of the Sunday edition of the *Indian Mirror*, and also of the *Theistic Annual* published at the January festival. This latter publication, which commenced in 1872, is the most sustained literary attempt yet made in English for the propagation of Brahmoism. It usually contains several Reports of Missionary operations in different quarters, besides original articles, meditations, prayers, and selected religious readings. The best of the original articles are usually by Mr. Mozoomdar himself, and both his thought and style have visibly ripened since the series began. His chief paper in the current number (1877), on "The Hindu and the European," is quite remarkable to a Christian reader for its rare perception of the higher specialities of Christianity and Christendom, as contrasted with the Hindu systems of faith and civilization. The comparison, as drawn by one whose creed is neither Hindu nor Christian, but who earnestly desires to grasp and (if possible) to combine the spiritual truths in both systems, is so instructive that I have given long extracts from it, which will be found further on.—Mr. Mozoomdar has also written an expository article in the *Calcutta Review* for last April (1877) on "The Religion of the Brahmo Somaj." A volume of selections from his essays of the last eight years would be well worth publishing, and would interest many readers in the West as well as in India.

Besides these English works, the Brahmo Somaj of India has issued several standard compilations in Bengali, the most important of which are as follows.

1. *Bráhma Dharma pratipádak Sloka-Sangraha*.—A Compilation of Theistic Texts, from the Hindu, Jewish, Christian, Mahomedan, and Parsee Scriptures. [Fourth Edition.] Calcutta, 1797 Sakabda. [1875 A.D.]

These texts are printed in diglot, the Hindu portions being given in Sanskrit, followed by Bengali translations, while in all the rest, the Bengali version of each text is preceded by an English

one. In the last edition, 120 pages are occupied by the Hindu extracts, while the four other collections respectively occupy 14, 16, 10, and 6 pages. The selections from the Bible are arranged in order, from Exodus (xx., 3) to the 1st Epistle of St. John (iv., 20), the Psalms and the Gospels being the most fully in requisition. The title-page bears a Sanskrit motto, which is also the motto of the *Dharma Tattva* (or "Religious Truth") the Bengali missionary organ. The following is a literal translation thereof.

"This wide universe is the sacred temple of God:

Mind is the very pure pilgrimage: Truth is the imperishable Scripture:

Faith is the root of religion, and love is the great realization thereof:

The destruction of selfishness is asceticism (*bairagya*):

By the Brahmes (these things are) inculcated."

Some curious controversies attended the publication of this volume. One leading Conservative Brahmo thought that "if quoting a sentence from the Bible or the Koran offend our countrymen, we should not do so." Another, speaking at the Conference when the compilation was first proposed, pleaded that "there was all the truth which we require in the Hindu Scriptures, and we need not, therefore, borrow anything from others. When we have eaten enough, do we feel hunger?" Whereupon the Chairman (Babu W. N. Gupta) "asked those gentlemen who did not feel any hunger for truth to hold up their hands." This was in November, 1866. The work must have rapidly attained popularity, for an enlarged reprint of it was issued in 1867. A third edition followed in 1869, and a fourth, again enlarged, in 1876.

2. *Brahma Sangit o Sankirtan*.—Brahmo Hymns and Choruses. Fourth Edition. Calcutta: 8th Māgh, 1797 Sakabda. (A.D. 1876.)

This little work has also been enlarged with every fresh issue. It now fills 291 pages, and comprises 388 hymns. A few of the best have been rendered into English by some Bengali friends, and will be found further on, including one of the earliest and most celebrated of the *Sankirtans* or processional choruses, the *Dayāmaya Nām*,—"The Name of the Merciful One,"—composed for the anniversary festival of 1869.

3. *Sāmājik Brahmoṣaṇā Prandī o Prārthanā Mālā*.—A Model Form of Brahmo Congregational Service, and Garland of Prayers. Calcutta, 1794 Sakabda. (A.D. 1872.)

This excellent collection is by Mr. Sen. A good deal of it reappears in the English tracts entitled "Order of Service in the Brahmo Somaj" and "Prayers for different occasions in Life;" but both those tracts contain other matter also, from the pen of Mr. Mozoomdar. (These tracts, slightly revised and rearranged, are published in England as "Theistic Devotions:" Isbister & Co., 1874.)

Besides these collections, the Bengali literature issued by the Calcutta Mission comprises divers works; an elaborate "History of

the Brahmo Somaj (1871) " by one of the Brahmo Missionaries : religious biographies, moral tales, collections of aphorisms, verses, &c. From Dacca and Mymensingh also come several specimens of Brahmo literature, of which I regret to be unable to speak in detail at present.

Passing beyond Bengal, the first literary Somaj that we encounter is that of Lahore. From an early period of its career it has maintained a local Brahmo periodical, and has put forth occasional tracts and prayers in Urdu and Hindi, besides translating Bengali works into the Panjabi; and its last Annual Reports bear witness to its continued activity both in the production and the diffusion of religious literature. A few English lectures delivered at this Somaj have been published; they indicate various degrees of mental and spiritual development in their authors, but all show freshness of mind, and the lecture by Babu Nobin Chunder Roy on " Lower and Higher Virtue (1873) " is pervaded by the high tone and cultivated spirit which might be expected from its well-known author. We learn from the *Indian Mirror* of May 14, 1876, that this gentleman, then residing at Allahabad, had been making a more important contribution to Brahmo literature by publishing " a selection of texts from the Vedas and Upanishads which establish faith in the One True God. The expositions of the texts are all in pure Hindi, of which language Babu Nobin Chunder is a master."

The much younger Somajes at Ahmedabad and Hyderabad (Sindh) have also shown activity in issuing propagandist tracts. But perhaps one of the most literary of all the provincial Somajes was that of Madras in its best days. One of its leaders, Mr. Casi Visvunatha Mudeliar, was " the author of innumerable Tamil books," and is said to have " reformed the Tamil language to a great extent, and given a new life to native drama." His plays seem to have been chiefly devoted to the exposure of prevailing vices, tyrannies, or superstitions. One of his pieces, " Dumbachary Velasam," " has been acted over and over again throughout Southern India." He also wrote on female education, widow-marriage, &c. : he was editor and proprietor of the *Brahmo Dipika*, a local Brahmo journal, and he maintained the town Somaj. He died in October, 1871, aged 66, widely beloved and respected. (These details concerning him are gleaned from the obituary account given in the *Indian Mirror*.)

The noble Sridharalu Naidu, whose energy upheld the Madras Somaj during the next few years, was also an active writer, and he edited, in Tamil and Telugu, the Madras *Tattvabodhini Patrika*, which had been started, long before, by Rajagopala Charlu, the original founder of the Somaj (who died in 1868). But death has taken Naidu also, and the Madras Somaj is sadly in need of a competent leader.

2. GENERAL LITERATURE.

Thus far I have only spoken of Brahmo Literature, properly so called,—the propagandist and religious writings put forth by Brahmo authors. I now turn to the efforts which they have made in the field of general literature. Of these I am not able to speak so fully, being very imperfectly acquainted with this branch of the subject. But such details as I possess are, I think, worth giving.

1. From the *Indian Mirror* of July 15, 1877, I take the following notice of a work which is evidently both useful and original, by a gentleman whose name is well known in Calcutta Brahmo circles.

“ We have to give our hearty thanks to the writer of the *Nava Barshiki*, or the Bengal Year Book, for a copy of that publication. This is the result of the first attempt ever made to supply the people of Bengal with a book of general information written in Bengali. It contains chapters on the following subjects :—The Origin of the Bengali Era or *Shal* ; the making of yearly almanacs ; Indian Principalities, and the forms of Government there ; the Eleven Divisions of the British Empire ; the Presidency of Madras ; of Bombay ; the Central Provinces ; the Berars ; the Panjab ; the N. W. Provinces ; the Presidency of Bengal ; the Population of Bengal ; the Independent States ; the Tributary and Allied States ; Education ; Agriculture ; Trade ; Minerals ; Railways ; Roads ; Post Offices ; Telegraph Lines ; Municipalities ; Joint-Stock Companies ; Loan Offices ; Annuity Funds ; Life Insurance Offices ; Savings' Banks ; Money Order Offices ; Newspapers and Printing Presses ; Political Associations ; Social, and other kinds of useful institutions ; Places that are worth seeing. And the book winds up with short sketches of the lives of some of our eminent living men. Now the fullest amount of information on all these numerous subjects could not be expected in the compass of a single and hastily-written volume. But much that is useful is given. The book extends over 250 pages of pretty closely printed matter, and is priced two rupees. . . . Of course, the book is not faultless, and many deficiencies might be easily pointed out. But the writer in a modest preface freely admits this, and disarms all hostile criticism. We are the more glad to welcome this publication as it is written by a Brahmo, and one whose hands are tolerably full with other kinds of patriotic work.”

2. The Romance of Language. By Krishna Bihari Sen, M.A., [late] Principal of the Maharajah's College, Jeypore. Calcutta : Indian Mirror Press, 1876.—This is an enthusiastic lecture by Mr. Sen's younger brother, now joint editor of the *Indian Mirror*. The Calcutta *Englishman* reviews it thus :—“ It tells in simple language, suited to the Jeypore students to whom it is addressed, the

now familiar tale of the community between the principal languages of Europe and India. The writer's remarks on the effect of the difference of language in fostering race-antagonism are interesting and true, and his essay is marked by a broad and philosophic spirit, which is highly creditable to him."

3. *Mitra Kabya*. Poems by Ananda Chandra Mitra. Dacca: East Bengal Press. 1874.—*Helena Kabya*. Helen [of Troy]; a Poem, with annotations. By A. C. Mitra. Mymensingh: Bhāratamihira Press. 1876.—*Sabhyatār bhinna murti*, &c. Civilization under different aspects in Ancient India and Modern Europe. By A. C. Mitra. (Same press and date.)—I hope to notice the contents of these pamphlets on a future occasion.

4. *Hafiz*. Select Translations from the original Persian of Hafiz. Calcutta: Indian Mirror Press. 1877.—A neat Bengali pamphlet of 42 pages. The Dacca *East* writes of it thus: "It is with unfeigned pleasure that we greet the translation of some of the *gazals* of Hafiz. Its author, who would fain remain behind the screen, . . . has spared no pains to preserve the poetical excellences of the original. We believe there is no other book of its kind in the whole range of our Bengali literature."

5. We next note with pleasure the name of Ramkrishna Gopal Bhandarkar, M.A., Professor of Oriental Languages in Elphinstone College, Bombay, who contributed to the London International Oriental Congress of 1874 an interesting paper (duly printed in the *Transactions*) on the Buddhist Inscriptions in the Nassick Caves, and who has otherwise taken part in Oriental discussions with Europeans. He has long been a member of the Prarthana Somaj of Bombay, where he delivered a sermon at the last anniversary.

6. "Mr. M. G. Ranade, M.A., Sub-judge of Puna," says the *Indian Mirror* of April 15, 1877, "has published a treatise entitled 'A Revenue Manual of the British Empire in India.'" He is a leading member of the Prarthana Somaj of Puna.

7. *The Saddarshana-Chintanikā*, or, Studies in Indian Philosophy. A monthly publication, stating and explaining the Aphorisms of the Six Schools of Indian Philosophy, with their translation into Marathi and English. Puna: printed at the "Dnyan Prakash" Press. Parts 1 to 8 (January to August), 1877.

This elaborate and enterprising work is now appearing monthly, under the editorship of a learned and zealous member of the Puna Somaj, who apparently prefers to be anonymous for the present. In an interesting Introduction, he takes a rapid glance at the different systems of speculation and logic which have followed each other in India, and concludes by stating that in the present prevailing method of interpreting the ancient writings, the first maxim is "to

support customs and social institutions as they exist at present, without any attention to their origin."

"The two systems of logic—formal logic for the investigation of truth, and exegetical logic for the interpretation of documents of recognized authority—are generally confounded. The spirit of adjustment (*Vyavasthā*) which can harmonize all the texts scattered throughout the voluminous literature developed by the ancient Aryas of India, characterizes this school. At the present time, however, when the spirit of thorough investigation exists or ought to exist, and when aspirations for the advancement of the nationalities in India require the investigation of the philosophy and logic of our ancestors, we have thought it proper to present the reader with a translation of the systems of philosophy in India."—"N.B. It is our intention to indicate the modern philosophical ideas of Europe in foot-notes, as occasion arises, either by way of comparison or contrast, so that they may be popularized in this country, and that our countrymen may adopt them. We need not state that modern philosophy and the material prosperity of Europe are inseparably connected."

These passages will indicate the ethical standpoint from which the author has conceived his work. The manner in which he is carrying it out is very interesting, and deserves a full account, which I regret to be unable to give in this present *Year-Book*. But I have the pleasure of adding that Professors Max Müller and Monier Williams have expressed their cordial approval of the "Studies," and that "many of the most prominent members of native society in Bombay [Presidency], as well as scholars in Madras and Bengal, support the work." It has also been well received by the press in India, and evidently meets a real want for Indian students. As the *Indian Evangelical Review* well observes, "When we see native scholars giving their attention to literary enterprises like these, and carefully editing the religious and philosophical classics of their own land, we rejoice to see that they are beginning to turn their attention to a sphere of investigation which is peculiarly theirs, and in which they are capable of doing excellent service."

3. PERIODICAL LITERATURE.

Lastly, I append a list of all the periodicals now appearing under Brahmo editorship, of which I have any knowledge,—a list which is, I believe, not far from complete.

Place of Publication.	Name of Journal.	Language.	Period and Subject.	Editor or Proprietor.
Calcutta.	Tattvabodhini Patrikā, National Paper. Dharma Tattva. Indian Mirror (Daily). <i>Ibid</i> , Sunday Edition. Theistic Annual. Sulabh Samāchār (Cheap News). Bāmābodhini Patrikā. Samādarsi or Liberal Byābasi (Business Journal). Bangabandhu (Friend of Bengal). The East. Dharma Prakash.	Bengali. English. Bengali. English. " English and Bengali. Bengali. " Bengali and English. Bengali. " English. Bengali. Bengali. Urdu and Hindi. Marathi and Guzerati.	Monthly religious newspaper. Weekly general " " Fortnightly religious " " Daily general " " Weekly religious " " Yearly religious magazine. Weekly social and educational newspaper. Monthly magazine for the instruction of women. Monthly Theistic magazine. Monthly journal of agriculture, commerce, and manufactures. Fortnightly religious newspaper. Weekly general and religious newspaper. Monthly religious magazine. Monthly religious journal. Weekly cheap journal.	{ Adi Somaj. Brahmo Somaj of India. { Narendro Nath Sen and { Krishna Bihari Sen, M.A. Prof'ap Chunder Mozoomdar. " { Indian Reform Association. Siva Nath Shastri, M.A. Srināth Datta. Organ of the Dacca B.S. Kālī Nārāyan Roy. Dino Nath Kurnakār and Chandra Mohan Kurnakār. Pandit Shiva Nārāin. Bombay Theistic Association.
Dacca.				
Mymen-singh.				
Lahore.				
Bombay.				

These brief notes on Literature in the Brahmo Somaj convey but a very imperfect view of the facts; but they will at least bear witness to the mental activity which Brahmoism has aroused in its votaries. I next proceed to lay before the English reader a short series of selections from Brahmo Literature (properly so called), which will throw some light upon the inner recesses of Brahmic religious life.

SELECTIONS FROM BRAHMO LITERATURE.

1. THE HINDU AND THE EUROPEAN.

(Abridged from the *Theistic Annual* of 1877.)

Recent events have brought into prominence certain special characteristics of religious life which cannot but exercise great influence upon the future of our movement. The Hindu type of piety, as forming a distinct ideal, out of which to mould the character and aspirations of men at the present time—men who have ceased to believe in Hinduism as a religion, and even formally given up the privilege of claiming the Hindu name in a religious sense, though that name includes all forms of conflicting opinion, and hostile sects beyond number,—presents an interesting subject of study, and problems which have not yet been solved by the Brahmo Somaj. On the other hand, the European standards of religious culture which pervade the history, principles, and plans of life hitherto laid down by our church, and which in fact underlie almost all the social and moral influences that work together to re-make and revivify educated Hindu society in these times, contain within them germs and potencies of truth, life, and progress which we cannot with any show of consistency now set aside. That the future of Indian society and religion cannot be a reproduction of European dogmas and methods of life, seems almost to be an axiomatic truth. And it appears equally true that the spirit of the age, its endless formations and developments on every side, cannot be confined within the time-expired boundaries and rigid ordinations of Hindu law-givers, or the authorized principles of Hindu philosophy and custom. * *

With these considerations present in our mind, we cannot but view with interest and concern the greater attention devoted by our leaders to embody amongst themselves in a practical and intelligible shape some of the cardinal principles, ideas, and forms of religion which have been, or now are prevalent in this country. We are warned, and with good reason too, that the atmosphere of Hindu

thought has been in every age perfectly inimical to the growth of foreign influences and virtues of all sorts, and unless we are exceptionally careful to rear in the midst of ourselves the outside aids and sympathies which have done so much to develop our movement and its various branches, we may gradually lose the many-sidedness and catholicity of character which distinguishes us from all other churches and organizations in the world. The valuable agencies of life, thought, and feeling imparted to us from the West must multiply and deepen, and invigorate the roots of our character and our work. It will be perfectly suicidal if they are suffered to grow feeble and inoperative, and if the departments of our organization to which they relate consequently languish, shrink, and collapse altogether. And there is not much doubt that this result will follow, unless we are careful enough to combine the spirit of the East and West in all our endeavours after spiritual and practical life. The reconciliation of the varying standards of religious culture prevalent among these two important sections of the human race is a problem whose solution must some day be presented by the Brahmo Somaj, if that institution is to prove true to its mission. The progress yet made towards that solution cannot be said to be very great, but every step in advance is important, and we need not make any apology, we suppose, to set down one or two thoughts that occur to us on the subject.

Dissociating religion from all accidents and local accretions of meaning, its essence will be found to lie in spiritual union with the Divine Spirit. Of course, we are not supposed to exclude any branch of our duties to ourselves, or to the world at large, when we aspire after such union. It includes the healthy action of the mind, heart, and will, all aspirations, views, and affections, all the relations of individual and collective life that may be thought of. When St. Paul utters his well-known words—"In Him we live, move, and have our being," when the author of the *Bhagavat Gita* speaks of our being "soul-united" with the Deity, they express the essence of true religion. Some thinkers have tried to draw our attention to the close and surprising similarity which has been found to exist between widely different systems of religion, and with characteristic unwisdom attempted very hard to prove the prevalence of something like a universal habit of plagiarism among the pious founders of men's faith. The large amount of scholarship expended to substantiate this unfortunate charge, might have been far better applied, not in exposing the verbal analogies among writers on similar subjects, but the union of heart which their subjects had created in them. Perhaps no extent of mere scholarship is competent to perceive the intense and wonderful harmony that pervades the inner existence of souls inspired with a common enthusiasm for anything truly great. And when, as in the case of religious men, the Object of that enthusiasm is common, and presents a depth of

soul in which unspeakable beauty, blessedness, truth, and light mingle in an Infinite Personality which absorbs everything in its vastness and attractiveness, the impulse imparted by the two-fold union strikes out of the chords of humanity a harmony with which the whole heaven and earth become full. What wonder, then, that those men who, in different countries and ages, have heard within their souls the celestial music of united affection and will with the Father of truth and goodness, should plead their beautiful experiences in words, which despite the accidents of time and place, are fragrant with a kindred sweetness, and bright with a congenial glow? There is a close family-likeness between souls that have found their home and their reconciliation in God. It is in this sense that we so often hear that union with God most surely leads to union with mankind. And, therefore, we think, we can safely maintain that the East and the West can be reunited in spiritual union, when they are both united with the Eternal Source of truth and light.

[Here follows an elaborate sketch of the chief phases of Hindu religious life, which the writer then proceeds to sum up as follows.]

After a general analysis of the Hindu religion, therefore, as we find it, we may resolve the tendencies of the national mind, first, into a natural proneness to all-absorbing contemplation, a calm and intense communion (*yoga*) with the omni-active and all-pervading Spirit of the universe; and secondly, into a proneness to emotional fervour, and tender love of God (*bhakti*), manifested by the whole devotional literature of the country from very early times. The tendency to renounce the world and encounter physical sufferings for the sake of salvation (*bairagya*) is the common condition of attaining maturity in every department of religious pursuit. The service or *shaba* rendered to holy men is also a common characteristic of all schools. And the great devotion to intellectual soundness, shown and fostered at all times, has been considered equally important by all systems of religious speculation in the country. Now the doctrines which have resulted from these tendencies have often been characterized by their extravagance, but even the extremes to which they have been carried serve to distinguish the predominant traits lying at the bottom of the whole fabric of Hindu thought and faith. They suggest important lessons as to the future religion which we believe will re-unite the scattered millions of the Indian population.

We are far from maintaining that the religious history of Europe does not present parallel tendencies and processes of development to what we have attempted to describe above. The inward operations of the human soul which seeks union with the Spirit Supreme, seem to reproduce themselves, times without number, both in the East and West, though in perfect independence of each

other, and often with those local and national peculiarities which are inseparable from natural and free developments. The readers of the life and works of St. Augustine cannot but be strongly impressed with the close and marked similarities which the glowing spirituality of that wonderful man presents to the spiritual and enraptured utterances of some of the Upanishads. The essence of true communion or *yoga* is manifest in both alike. In the Sanskrit writings it is sublimated into the accustomed pantheism of all Hindus' speculations, and in the heroic African saint it retains all the fragrance and freshness of a deep and natural devotion. The Augustinian type of idealism, the meditative spirituality which finds the centre of all forms of life and beauty, joy and sanity, in the Perfect Source of universal and manifold being, can only be likened to the profound realization of the meaning of all existence which the ancient Hindu arrived at in the regions of the inner spirit. Then again, the powerful and almost supernatural upheaval of religious life in the love and "friendship" to God, which distinguished the beliefs and speculations of great German minds in the fourteenth century when the differences between the Papal and Imperial Courts plunged the whole population of Germany in horrible trials and sufferings, reminds one of nothing so much as the mental phenomena which followed at various times the revival and propagation of the doctrines of Kabir and Chaitanya. The speculations of Eckart, Tauler, and Nicholas of Basle, and the author of "Theologia Germanica," the beautiful teachings of that singular book "The Imitation of Christ," by whomsoever written, can find parallel only in the history of the Vaishnavas. If any modern sect of Christians, psychologically considered, can exercise any real influence upon the minds of people in this country, it is the ardent denomination of Wesleyans, in whom the Hindu doctrine of the love of God finds very fair representation. No one outside the pale of our society can form any adequate notion of the admiration in which the missionaries of the Roman Catholic Church are held in the popular mind by their simple and rigorous habits of personal life. Painful and damaging reports are sedulously circulated against these hardy champions of Christianity by their Protestant brethren, but the Hindu's natural instinct of appreciating the right worth of religious men finds out without much difficulty that the ascetic *Bairagya* of the Roman Catholic priest is much more favourable to the propagation of the Christian faith in India, than the self-indulgent ease of reformed sectarians who are apt in criticism, but backward in self-sacrifice. The whole institution of monasticism has the Hindu spirit and idea in it; the vows of purity, poverty, and obedience are essentially Hindu in conception. In the department of intellectual subtlety also, the speculations of the Schoolmen completely equal the elaborations of the Sankhya and Nya philosophy, and the metaphysical and theological abstractions

of Europe and of India have led to quite an approximate extent of absurdity and mischief.

But nevertheless Europe has her exclusive peculiarities. The organization of a great community under the authority and guidance of a Central Church brings into existence powers of combination, individual and social activities, moral and physical resources, and practical developments of all kinds which, isolated into small groups and individual thinkers, we have but seldom realized in India. Religion has been actually organized into a Kingdom in Europe, and though its history and internal affairs have not closely resembled the ideas of the Kingdom of Heaven, whose arrival the founder of the Christian faith so gloriously announced, yet there is no doubt that the vast means, adaptations, and appliances, the close watchfulness, the control over the principalities and populations of the world, requisite to keep such a kingdom in order, have deeply and essentially and for ever modified the religious position of the European. All this entails a discipline and strong exercise of the element of manliness and will in the human mind which binds up and calls out the practical decisions and active energies of the character. A European minister of religion, say like Fenelon or Jeremy Taylor, a European religious reformer, say like Luther or Savonarola, would perhaps have many traits of character in common with the Hindu *sadhak* and *guru*, but there would be political, social, personal, and above all, moral differences of a very serious character. Consequent upon the ideas and principles imbibed by them, and assimilated into their nature by the influence of their ecclesiastical and social surroundings, as well as the practical demands made upon them by their congregation, their government, their church, and the world at large, there will be a peculiar determination and decision of character, a peculiar culture of the will and active faculties in them, unmatched by anything we can here show. And every movement, whether here or elsewhere, that purposes to organize itself into a Central Church, and not into a mere fraternity of retired devotees and self-absorbed mystics, wanting to regulate and govern the social, moral, and domestic affairs of its members, has to learn great lessons from the singular experiences of the European Church. The position of the Brahmo Somaj, as a church organization, must be to some extent governed by European influences here.

Then, again, the whole religion of Europe, though it is such a gigantic system, moves round a human centre. The life and death of Christ, his precepts, and spirit, set forth with tolerable definiteness and certainty, form a focus into which the various lines and departments of religious life converge, and from which they spread out influences, which go down into the very depths of the national and individual soul. But in India there are so many figures, and so many groups, and the influences coming therefrom are so much

distorted and broken through uncongenial mediums, they come so very much more in the shape of sentiments and isolated sayings than as a combined system of personal life serving as a model to general society, that the force and integrity of a human centre are all but lost upon the people. There are, again, local and exclusive centres in the saints and good men who have founded different denominations in Christendom, but all these are governed by the central figure who, according to the European's belief, represents the will of God on earth. He knows definitely what to aspire after; he has a clear and recognized model after which to fashion his desires and deeds, a personal standard of life and death, of love and work, of blessedness and glory. And a common aspiration and struggling after a common ideal give a solidarity of sympathy which constitutes another very peculiar feature of European religion. Whether and how far such a principle can be adopted in this country, or in the midst of the Brahmo Somaj, it is for those who are concerned to decide. Our duty ends in pointing out an essential feature of the success, progress, and prosperity of European religion. * *

We have thus very hastily and imperfectly passed through the chief features of the religious life of men in this country, and in Europe. That some combination of these characteristics in the future religion of India must take place we cannot doubt, and that this combination, when it takes place, must be modified in harmony with the national taste, tendencies, and peculiarities of the Hindu character is equally clear to us. But the combination of the various elements of character presented by great nations and continents, is perfectly beyond the power of human agencies to effect. And even if the genius of any single individual, or any body of men, were able to perform this marvel, it would neither be natural, nor abiding. The greatest theories and organizations in matters like this have failed utterly. Let it not be understood by any one, therefore, that the leaders of the Brahmo Somaj have been making endeavours to effect a theological synthesis, an experiment at saving the millions of this country by the mere efficacy of a spiritual eclecticism. It is not so. The commencement and the completion of the religious destinies of men and nations lie with a Higher Will. The fusion of influences, systems, and conflicting elements of character is effected by the burning fire of inspiration which He alone can kindle in the heart. The silent growth of the spirit of holiness and truth within by the secret and fostering grace of Heaven can in the end unite all. We can but watch the signs of the times, pray faithfully, and be true to ourselves, and to our nation. And we can hope and rest in the conviction that through the merciful guidance of the Father of all truth, and the help and encouragement of good men, the Brahmo Somaj will profit by the teachings of the religious history of India and of Europe.

2. AN ANNIVERSARY THANKSGIVING.

BY BABU BANGA CHANDRA ROY.

“ We worship Him who ever and anon sayeth ‘ *I am.*’ ”

On the happy and sacred occasion of the Thirtieth Anniversary of our Church, the East Bengal Brahmo Somaj, it is but proper and desirable that I should dwell upon this most important theme to-night. The text I have taken for the subject of my sermon is from the Hindu Scriptures, and is evidently a very convincing proof of the fact that Hinduism had its origin from pure Theism. The word worship is used here in the sense we Brahmos use the word *Upashana*, which does not only mean our spiritual communion with the Holy Spirit of God when engaged in devotion, but also our unconditional surrender to His holy will in our life, *i.e.*, in our thoughts, feelings, words, and actions. “ Love to God and doing what He loveth is His worship.” This is the highest ideal of our religious life. The Living God, in order that we may be in a position to hold communion with His spirit and love Him, ever and anon sayeth “ *I am* ”; and in order that we may express our love to Him by doing what He loveth, “ He worketh in us both to will and to do.” Behold, direct Divine Revelation and Inspiration are the two pillars upon which Brahmoism stands. Not to be ready to unconditionally surrender to the Divine Will is to offend the Divine Spirit and to be in opposition to it, and, as a matter of course, to be unworthy of holy communion with the Divinity. This is the state of impurity in which a sinner lives and is unable to hold communion with the Holy of Holies. It is by our endeavours (I mean, of course, such endeavours as we make under Divine Grace) to be obedient to the will of God and to hold communion with Him that we must expect to be restored to that state of purity in which reunion with Him becomes possible. This is what is meant by the English word religion; and to realize this union of our souls with the Soul of souls is the end-all of our worship as sinners.

It is this latter kind of worship that we Brahmos have been year after year, practising, publicly in the Mandir, privately by ourselves—Alone to the Alone,—in our families, and with brothers and sisters together in the East Bengal Asram. Have I said *we have been practising*? I should say rather, we have been endeavouring to practise Divine worship according to the light vouchsafed us from above. Heaven’s light is our only guide. It is in the light of Heaven that we endeavour also to study such scriptures as are available, and above all, the lives of holy men and women, the prophets and apostles, the saints and martyrs and other religious reformers, whose foot-prints in the thorny and narrow road of salvation here below, remind us that we also can be saved from sin by endeavouring to be again at one with the Divine Will, which the

word atonement means,—or in other words, by endeavouring to be in such an attitude in relation to God that we may worship Him in spirit and in truth. To believe, or rather to give intellectual assent to the proposition—“God exists”—and be thereby deluded with the idea that we believe in the existence of God, is one thing: and to actually realize that existence in the recesses of our hearts by hearing the spirit-stirring Divine Voice “I am,” is quite another thing. The effect of this on a sinner’s life is altogether marvellous, nay miraculous, in the true sense of the word, for it regenerates the soul. We lay greater stress on the realization of the Object of our worship than on the mere belief in His existence. We do not care to believe in a logical or metaphysical deity, but we most anxiously seek the Living God, the “I am” of the venerable Moses,—“my Father in Heaven” of the noble Jesus,—“The One without a second” of the faithful Mahomed,—“The merciful Hari” of the loving Chaitanya,—“The most fatherly of fathers” of our most revered Yogis and Rishis, and the *Satyam*, the “True Being” of all the Theists that have been and that still are treading the earth. In fact, we most anxiously seek the Living God who is now and here. It is the Hearing God, the Answering God, the Self-manifesting and the human-soul-inspiring God we most anxiously seek. If, once for all, such a God revealeth Himself in the inmost recesses of the sinner’s heart, he becomes strong in the strength of the Living God, wise in His wisdom, pure in His purity, and there flashes in the heart the light of the divine countenance, as it were, which chases away darkness in the twinkling of an eye. Such a realization of the Divine Being objectively and of His influence in the heart subjectively is what we most care for in our worship. So long as God does not reveal Himself to us in the inmost recesses of our hearts and breathe therein an altogether new life, we Brahmos think it impossible to worship Him in spirit and in truth. What we actually do and can do before this is simply to kneel down in prayerful attitude and take His name in perfect faith, and hope that in fulness of time, when it shall please Him, God will reveal Himself to us, and in the meantime, He will lead us in the way we should go, and also to the company of such men and women as may prove so many living helps to us in our onward march towards Heaven, in case we first of all seek, with singleness of mind and heart, God’s kingdom and His righteousness.

I must, therefore, on the happy occasion of our anniversary, proclaim to you all, my European sympathizers and my educated countrymen, that the Living God, the Friend of sinners, has been actually leading us, year after year, as it were, by the hand, and it is simply for this reason that we Brahmos, sinful as we still are, rejoice in God, and glorify His holy name. . . . The history of our Church is altogether the history of the manner in which the Living God who ever and anon saith “I am” has actually dealt with a

body of sinners here in East Bengal. I can, without any fear of contradiction, go to the length of affirming that had it not pleased God to reveal Himself in the inmost recesses of our hearts as our Merciful Saviour and Lord, we could not have withstood the practical materialistic tendency of the age we live in, and much less could we have endeavoured, day after day, week after week, month after month, and year after year, to worship Him. . . Such is His never-failing, never-ceasing mercy to His sinful children, and such is His readiness, nay, such is His forwardness to receive them back, that He takes up His children, sinful as they are, by the hair, and places them in such an attitude in relation to Himself that for the time being they find themselves altogether in a different sphere of life, in which the Living God reveals Himself to them, and by His influence turns their hearts into so many temples of His. Does it appear to any present here that, under pretence of glorifying God's works in and among us, I have gone so far as to flatter my church and my friends? Far be it from me. On the contrary, I have sorrowful tales to tell which cry shame to us. . . But this only the more clearly proves the redeeming mercy of God, for He holds out the light of hope of complete redemption before our eyes of faith, by actually working out partial redemption in us, and enabling us to see clearly that our present lives fall by far short of the heavenly life which we are destined to attain. One word more. Is it only to a handful of men and women that the promise of reconciliation and the hope of redemption are held out? No, never. Our God is the Merciful Saviour of all—all my countrymen and countrywomen, nay, of all the sinners in the wide world. As He ever and anon sayeth "I am," so doth He ever and anon hold out the promise of reconciliation and the hope of redemption to all sinners, however vile. The fault is ours that we reject His gracious invitation. May we all cease to do so is my earnest prayer on the sacred occasion of the Thirtieth Anniversary of our Church,—our spiritual home here below. Amen.

3. MEDITATIONS AND PRAYERS.

From the *Theistic Annals* of 1873, 1875, and 1876.

There is a blessedness, past expression, in feeling that God has been bountiful to me throughout. I have no complaint to make against His dispensations; his dealings have been full of mercy to me. Who knew before, Lord, that Thou didst love me so! Whenever a difficulty came, I asked myself as to who could deliver me? Would my God, could He safely get me out of this difficulty? Here is a trial for my faith, here is a trial for God's mercy; so cried my unbelieving heart. When the difficulty came to a crisis, and just when my heart was palpitating with anxiety and fear, I was delivered, men say by accident, but I declare by the faithfulness of

God's mercy! Many such difficulties have come and gone: many times have I faltered and fallen to the dust, but always in His grace have I found cause to be thankful. If it were in the power of difficulties and temptations to destroy me, I should have long ere this ceased to exist. But no, the Lord has spared me for His own purpose, spared me, poor worm that I am. Many are the miracles which have solved my moral difficulties — nay, not moral only, but physical difficulties also. Shall I then hesitate to put my trust in God's promise? Men threatened me, they discouraged me, they laughed at my ambition, they trembled for my safety. They very well might. But I wonder to think how my God has carried me safely through. It is a blessed thought, it is a cheering, strengthening thought. May such peaceful inward experiences be multiplied in the life of every Theist.

My brother, let your relation with your God be hidden and deep. Have secrets in your mind which you can confide to Him alone. Have a real and unknown source of joy in Him, unknown to all but yourself. Blessed is he who can fall back upon his God in secret. Blessed is he whose heart has a secret nobleness and dignity in his Father's assurances. Apart from the unsteady ground of human sympathy, apart from the deceiving comforts of the world, build your house of joy deep in your own being, where God shall visit you in the still hours of darkness and silence. True spirituality is unspoken; it is perceived, but seldom expressed, or if expressed, it runs underneath, and not over the surface of words.

SELF-RENUNCIATION.

I.

My Father, behold my heart is abashed in Thy presence: I cannot stand upon my feet. How shall I be true to Thy demands, how shall I submerge myself in Thy bounteous will? Carry me onward to the poor and peaseless. Carry me into the house of sorrow and into the land of desolation, because my mouth is eager to speak Thy word. From this moment let all selfish fears, hopes, joys, and anxieties flee; let me live for Thee, and for others.

Thy heart's prayer I will accept, my blessings attend thee.

II.

My Father, often hast Thou reproved me for my selfishness and my pride. I would not confess my sins before Thee. I would not know Thy voice. Now I acknowledge that my love of self has been too great, and my vanity very great also. I would not give honour where honour is due, and submission with me has been

difficult. Now, O Father! I submit and renounce myself. My sorrow and anxiety have been too much, and my fears and surmises know no end. Human pity seems to fly from me, and human love is useless. My God! I submit to Thee. Henceforward I look to Thee, and all my troubles, fears, and doubts are at an end. My God! let there be nothing on earth that can move me from Thee.

My son! I will be to thee a home. Thou shalt live in me and with me, thou and thine. And I will calm thy fears, and give thee to rejoice.

TRUST AND SERVICE.

I would willingly put my trust in Thee, Oh my good Lord; how all things seem bright when my loving reliance is placed upon Thee. Thou dost cause Thy light to spring out of the darkness of my soul, wisdom and order out of confusion. Thou dost deliver me from the hands of mine own sin. Father, I will love Thee, and I will serve Thee, in the far foreign country, and in the land of my people. Reveal unto me the circumstances and conditions under which Thy service is possible to me. Thou knowest there are many events, objects, and men that stand in the way of Thy servant. I shall have to work in the face of these obstacles; show me, therefore, the way by which I may keep the vow of my life. I will wait patiently to know Thy will. If it be Thy pleasure that I should always labour as I now do, in the midst of adverse circumstances, Lord, be it so. If Thou dost call me into the midst of other circumstances more favourable, Lord, Thy will be done. But at all times deign to accept my trust and service, and enable me to live to Thy glory.

THANKSGIVING AND PRAYERS.

Lord! Thou hast chosen to raise the faltering and strengthen the weak; how can I sufficiently thank Thee? When I undertook Thy service, I did not know that Thou could'st or would'st do so much for me. But I find now that no human expectation can measure Thy mercy, and my unbelief is crushed before its magnitude. I was ignorant that Thou had'st cast around me the hallowed light of Thy special providence; I had no knowledge that Thou wert so near to me. I was very impure; Thou hast often sanctified me in Thy purity. I was sorrow-stricken; Thou hast filled mine eyes with tears of joy. My tongue loves to declare Thy glory. My heart rejoices to feel Thy goodness and greatness. Lord, take me where Thy faithful servants sing Thy glory: give me the heart to praise Thee and serve Thee.

4. HYMNS, FROM THE BENGALI.

(To render in English the peculiar beauty and sweetness of these metrical Bengali hymns is not possible ; but the following prose versions convey the ideas with fair accuracy. The originals are Hymns 1, 5, 144, 238, and 219 of the *Brahmo Sangit o Sankirtan*, noticed on p. 33.)

HYMN 1.

O sing the name of Him
Who created this house of the Universe ;
Of His mercy there is no end,
It pours in eternal showers.

His light shines throughout the sky,
His glory displays itself in the peerless universo ;
His love is seen in blossoming forests,
And in the colour of freshly-blown flowers.

His name is the touchstone
Which removes the distress of the sinner's heart ;
His favour abides as peace in the heart of the pious.
He is eternal, immutable ;
His majesty is boundless ;
In describing His power
Understanding and speech fail.

HYMN 5.

The Father is the ocean of mercy, the abode of compassion :
O my soul, forget Him not ; forget Him never.

Oh ! in disease, in distress, in sin, in affliction,
He remains present with you ;
He does not depart, nor forsake the feeble child.

Having opened the doors of the heart,
Call Him by the name of " Father :"
Make the offerings of love ;
Behold Him !

HYMN 144.

Glory be to Thee, thou Cause of all !
Life of the Universe, Lord of Creation, and Saviour of the world.

O God of all, thou Great Supreme !
Who can comprehend Thy thoughts ?

The sun has risen ; the firmament is floating on Thy fathomless love ;
The flocks of birds sing Thy glory in the forests, entrancing the world.

O Lord of the Universo !
Thy poor lowly creature bows at Thy feet.

HYMN 238.

O Lord of the poor! vouchsafe this blessing
 Unto Thy weak and helpless child,
 That this tongue of mine may ever declare
 The glory of truth in life and death.

Always may I hear Thy commandment on my bended head :
 Always may I remain Thine obedient servant ;
 From door to door with a fearless heart may I cry out
 That the worst sinner is saved by Thy merciful name.

With unfeigned devotion will I serve Thee,
 Nor ever listen to the counsels of vice.
 Come what may, let life itself cease if it will,
 But may Thy will be fulfilled in my life.

Ever may I accomplish my vow of truth ;
 May "death or success" my motto be ;
 In danger and death I will cry to Thee, my Father,
 And take shelter at Thy fear-killing feet.

HYMN 219. SANKIRTAN.

The Name of the Merciful sing ever, my tongue !
 The heart will be soothed by virtue of the Name.
 The salvation of man, the abode of happiness and praise are in His feet.
 Say, who is there to help except that Helper for the poor ?

That Lord is the Way for sinners,
 The Sustainer of the indigent, the Help of the helpless,
 The Resource of the resourceless, the Saviour of the lowly.
 By close of day and by close of night, celebrate His Name ;
 That Name will bring you salvation :
 You will gain beatitude, you will go to the region of bliss.

The blissful Name of the Merciful do thou accept :
 Seeing the misery of the sinful, this Name the Father hath sent.
 Continue ever faithful ; keep the Name entwined round your heart,
 forsake it not ;
 It is treasure for Heaven, keep it with care.

Look, look, and see the Father standing at the gate,
 Calling in sweet tones, in fulness of affection,
 With the *Amrita* of love in His hand !
 He is come to take us to His mansion of blessedness ;
 Come ye all with joy, sounding the Name with your voices.

Sing the Merciful with your lips, ye poor and miserable brethren,
 all in unison.

At that sweet Name the stone melts, the ocean of love overflows ;
 This Name is the treasure of the pious heart, the resource of the sinner ;
 This Name, citizens, sing with joy in every house.

STATISTICAL TABLES.

1. LIST OF THE BRAHMO SOMAJES IN 1877.

N.B.—Those Somajes which possess a meeting-house or Mandir of their own are marked by a *; and those which have appointed one or more deputies to the Brahmo Representative Society are marked by a †.

BENGAL.

No.	Name of Somaj.	Date of Foundation.
1.	Calcutta, 1 (Adi Brahmo Somaj)* ..	1830
2.	„ 2 (Brahmo Somaj of India)*† ..	1866
3.	Akna	1871
4.	Bagachra	1864
5.	Barahanagore*†	1865
6.	Baripur*	1867
7.	Barisal*†	1861
8.	Beaulea (Rajshaye)	1859
9.	Behala*	1853
10.	Berhampore	1864
11.	Bhagulpore†	1863
12.	Bhowanipore, 1*	1852
13.	„ 2†	1874
14.	Bogra*†	1858
15.	Boluhati	1857
16.	Brahmanbaria*†	1863
17.	Burdwan*	1857
18.	Cachar	1870
19.	Calna	1868
20.	Chandernagore, 1*	1860
21.	„ 2	1872
22.	Chinsura*	1864
23.	Chittagong*	1850
24.	Commilla†	1854
25.	Coomerkhally†	1848
26.	Connagore†	1863
27.	Cooch Behar	1873
28.	Dacca (Eastern Bengal Brahmo Somaj)*† ..	1846
29.	Dinajepore	1870
30.	Faridpore*†	1857
31.	Gourifa†	1875
32.	Gournagore †	1860
33.	Harinabhi†	1869
34.	Hazaribagh*†	1867
35.	Hooghly	1870
36.	Howrah	1864
37.	Jhinadaha	1876
38.	Julpigori	1870
39.	Kakina	1870

No.	Name of Somaj.	Date of Foundation.
40.	Kaligacha	1867
41.	Kissoregunge	1866
42.	Krishnagore	1844
43.	Malpara	1870
44.	Moodially†	1873
45.	Moonshigunge†	1876
46.	Moorshedabad†	1874
47.	Mymensingh*†	1853
48.	Noakhally*	1872
49.	Osmanpore	1870
50.	Pachumba†	1874
51.	Pubna	1867
52.	Rampore Hat†	1874
53.	Ranchi†	1870
54.	Rungpore	1864
55.	Santipore	1863
56.	Selida	1867
57.	Serajgunge†	1870
58.	Serampore	1862
59.	Shapore	1865
60.	Sultangacha	1863
61.	Sylhet†	1863

BEHAR.—

62.	Monghyr (Behar Brahmo Somaj)*†	1866
63.	Gya†	1867
64.	Jamalpore*†	1867
65.	Patna (Bankipore)	1866

ORISSA.—

66.	Balasore	1865
67.	Cuttack, 1	1865
68.	„ 2 (Utkal Brahmo Somaj)†	1869

ASSAM.—

69.	Gowalpara	1870
70.	Gowhatty*	1870
71.	Nowgong†	1870
72.	Shillong†	1875
73.	Sibsagar	1866
74.	Tezapore†	1870

NORTH-WEST PROVINCES.

No.	Name of Somaj.	Date of Foundation.
75.	Allahabad, 1	1864
76.	" 2 (Northern India Brahmo Somaj)	1867
77.	Agra (revived)†	1876
78.	Barcilly†	1864
79.	Cawnpore	1865
80.	Dehra Dhun†	1867
81.	Ghazipore	1872
82.	Gwalior	1872

CENTRAL INDIA.

83.	Jabalpore (Central Provinces)†	1868
84.	Lucknow (Oudh Brahmo Somaj)*†	1867

THE PANJAB.

85.	Lahore (Panjab Brahmo Somaj)†	1863
86.	Matihari†	1875
87.	Multan	1875
88.	Rawul Pindi†	1867

WESTERN INDIA.

89.	Bombay (Prarthana Somaj)*	1867
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No.	Name of Somaj.	Date of Foundation.
90.	Ahmedabad*	1871
91.	Kaira	1876
92.	Kolhapore	1875
93.	Pandharpore	1874
94.	Puna	1870
95.	Rajkote	1873
96.	Ratnaghiry	1869
97.	Sattara	1874
98.	Surat	1875
SINDH.—		
99.	Hyderabad*	1869
100.	Karachi	1869

SOUTHERN INDIA.

101.	Madras, first started as the Veda Somaj....	1864
	Reconstituted as the Southern India Brahmo Somaj	1871
102.	Bangalore, 1	1867
103.	" 2	1870
104.	" 3 (Regimental Somaj)	1871
105.	Bhownagar	1876
106.	Mangalore	1870
107.	Salem	1867

2. SPECIAL BRAHMO REGISTRARS FOR 1877.

Under the Native Marriage Act (III of 1872).

District of Calcutta....	} NORENDRO NATH SEN, 11 Old Post Office Street. DURGA MOHUN DASS, 4 Strand, second floor.
„ Hooghly....	
„ Backergunge	JAGAT BANDHU LAHA.
„ Dacca.....	GOBINDA CHUNDER DOSS.
„ Mymensingh	ANANDA NATH GHOSE.
„ Assam.....	JAGAT CHUNDER DOSS.

The chief provisions of the Native Marriage Act are these:—

(1) the parties must be unmarried; (2) the bridegroom must have completed the age of eighteen and the bride that of fourteen; (3) they must not be related to each other within certain specified degrees; (4) if either party is under twenty-one, he or she (except in the case of a widow) must have the written consent of parent or guardian. Also, any one married under this Act is liable to penalties for bigamy if he or she should marry again during the lifetime of the other.

3. BRAHMO MARRIAGES FROM JANUARY 1876 TO JULY 1877.

Date.	Place.	Name.	Age.	Condition or Parentage.	Caste.
1876 Feb. 2	Calcutta	MULLICK, Rati Kánta DEY, Kusum Kumári (Widow.)	28 16		Bráhmín. Káyastha.
Feb. 5	Delhi	GHOSAL, Chunder Shekhur SEN, Ráj Lakshmi	28 14	Clerk in a railway office. d. of Shib Chunder Sen of Delhi.	Bráhmín. Káyastha.
March 30	Calcutta	MULLICK, Gober Dhone (of Allahabad) MULLICK, Dakhyáni Debi	30 17	Dispensing Compounder. "An educated girl" of Bagachra.	Piráli Bráhmín. Ibid.
June 1	Dacca	SEN, Ambicá Charan GANGULI, Sudakhini	26 17	Professor of Chemistry in Krishnagore College. An advanced student of Dacca Adult F. School.	Vaidya. Kulin Bráhmín.
July 8	Calcutta	DATTA, Sarat Chandra SINGHA, Ráj Kumári	29 20	Dealer in homœopathic medicines. Pupil in F. N. School of the I. R. A.	Káyastha. Ibid.
July 25	Dacca	DAS, Jagat Chandra, B.L. (of Moddhyapara in Mymensingh) GUPTA, Soudámini Debi	30 16	Extra-Assistant Commis- sioner in Assam. 2nd d. of Káli Náráyan Guptá of Bhátpará, and student in 1st class of Dacca Adult F. School.	Vaidya. Ibid.
Aug. 31	Calcutta	DEB, Satya Pria BOSE, Sarat Kumári	19 14	Son of Shib Chunder Deb of Connagore. d. of Káli Nath Bose, and pupil of F. N. School of the I. R. A.	Káyastha. Ibid.
Oct.	Itna (District of Mymen- singh)	BISWAS, Chandra Mo- han BISWAS, Annadá Sun- dari	28 17	Village school Pandit. d. of Káli Kishore Biswás.	Bráhmín. Ibid.
Oct. 30	Mymen- singh	CHANDA, Srináth Bámá Sundari (Widow) née Ghose	27 20	2nd Pandit of the Local Government English School. Pupil of Dacca Adult Female School.	Káyastha. Ibid.

Date.	Place.	Name.	Age.	Condition or Parentage.	Caste.
Nov. 13	Dacca	NANDI, Kailás Chandra	27	Secretary of Dacca Brahmo Mission Society.	Kayastha.
		—— Bogalá Sundari	15	Pupil of Dacca Adult Female School.	Brahmin.
Dec. 9	Dhakuria near Bali - gunge	BANERJEE, Kailás Chandra (of Dacca)	24	Apothecary.	Bráhmín.
		CHOWDRY, Pria Bálá	14	Pupil of F. N. School of the I. R. A.	Kayastha.
Dec. 27	Calcutta	GUPTA, Parvati Charan (Widower)	35	Pleader at Purnea. (His first marriage in 1864 was the first Brahmo inter-marriage.)	Vaidya.
		BANERJEE, Sarnamoyi (Widow)	23	Pupil in the Bengal Ladies' School.	Kulin Bráhmín.
1877 Feb. 17	Dacca	CHATTERJEE, Vishnu Charan	30	2nd Pandit of the Julpi- gori Normal School.	Bráhmín.
		—— Lucki Mony	19	Educated in Dacca and Calcutta.	Kayastha.
May 15	Kali - kachain Tippera	SINGHA, Guru Doyal	25	Teacher in Commilla Government School.	Kayastha.
		NANDI, Gunu Moyi	18	Elder d. of Ananda Chandra Nandi.	Ibid.
Ibid.	Ibid.	DATTA, Dviya Dás, M.A.	23		Vaidya.
		NANDI, Mukta Keshi	16	Younger d. of A. C. Nandi.	Kayastha.
June 2	Calcutta	BANERJEE, Sasipada (Widower)	37	Inspecting Postmaster; Editor of the <i>Bharat Samjibi</i> or "Indian Workman," &c.	Brahmin.
		SEN, Girizá Kumári (Widow)	26	Pupil in the Bengal Ladies' School.	Vaidya.
July 7	Lahore		21	"A Bengali Babu."	Brahmin.
			15	"A girl of the Khettry caste of the N. W. Provinces."	Khettry.

There was also a Brahmo marriage in the Panjab in 1876, but the only detail which has reached me is the name of the bridegroom,—Dowlat Ram, elder son of Lala Rulla Ram.

The two marriages at Kalikacha on May 15, 1877, and that at Lahore on July 7, 1877, were not registered under the Native Marriage Act; it does not appear why. But Brahmo marriage was for so many years an act above the law, that a sort of contempt for the legal form, as implying worldliness, had begun to grow up in some quarters before Act III of 1872 was passed. Probably the non-registration of these three recent marriages is owing to some relic of that sentiment. Whether the Brahmo marriage in the Panjab in 1876 was registered, I do not know; but I am not aware of the registration having been omitted in any case here given except in the three specified above.

Editor's Table.

The following recent publications, issuing from or relating to the Brahmo Somaj, are hereby acknowledged with many thanks to the various authors or friends who have favoured me with them.

(A. From Calcutta.) *Sangit Sudhasindhu*.—Ocean of Sweet Song: or Songs on different subjects. Indian Mirror Press. July 1876.

Dharma Bandhu.—Friend of Religion. Translated from the Mahomedan work *Aksar Hedayet*. Same press and date.

The Romance of Language. A Lecture by Krishna Bihari Sen, M.A. 1876. (See *ante*, p. 35.)

Report of the Native Ladies' Normal School and Girls' School for the year 1875-76. Calcutta: Indian Mirror Press. 1876.

The Theistic Annual for 1877. Published on the occasion of the 47th Anniversary of the Brahmo Somaj. Edited by P. C. M. Calcutta: Brahmo Mission Office. 1877.

Hafiz.—Select [Bengali] Translations from the original Persian of Hafiz. 1877. (See *ante*, p. 36.)

Philosophy and Madness in Religion. A lecture delivered in the Town Hall, Calcutta, 3rd of March, 1877. [By Keshub Chunder Sen.] Calcutta: B. M. Office. 1877.

Guru Gita.—Counsels for Religious Teachers. By Dino Náth Bánerjee. Calcutta: 1877.

The Religion of the Brahmo Somaj. Reprinted from the April No. (1877) of the *Calcutta Review*. B. M. Office. 1877.

Report of the Distribution of Prizes for 1877 at the Native Ladies' Normal School. Calcutta.

(B. From Dacca.) A Brief History of the Dacca Brahmo Somaj; published on its 28th Anniversary. December, 1874. Dacca: East Bengal Press.

Satyamala.—A Garland of Truths. July, 1875. Dacca: E. B. Press.

Bairagya.—An Essay read by Babu Durgá Dás Roy in the East Bengal Theatre, 25th of August, 1876.

Intemperance; a Lecture delivered at the (Dacca) Philanthropic Society, on Feb. 15, 1876. [By Babu Káli Náráyan Roy.] Dacca: E. B. Press. 1876.

(C. From Mymensingh.) Poems and Lecture by Anánda Chandra Mitra. Mymensingh: 1874 and 1876. (See *ante*, p. 36.)

Dharma Prakash.—Religious Magazine. A Monthly Journal. Nos. 1 to 9. Ashár 1876 to Phálgun 1877. Mymensingh: Bháratmihir Press.

(D. From Puna.) The Saddarshana-Chintaniká; or Studies in Indian Philosophy. Nos. 1 to 9. January to September, 1877. Puna: Printed at the "Dnyan-Prakash" Press. (See *ante*, p. 36.)

(E. From Holland.) *Keshub Chunder Sen, de Hindoe Theist*.—A Lecture by Rev. W. Francken, delivered before the Dutch Missionary Society. Published in *Geloof en Vrijheid* (Belief and Freedom), a monthly magazine. Rotterdam: D. J. P. Storm Lotz. 1875.

(F. From Germany.) *Protestantische Kirchenzeitung für das evangelische Deutschland*.—Protestant Church News for Evangelical Germany. Nos. for 12th of May and 17th of June, 1877. Translations of K. C. Sen's "Religious and Social Reformation (1868)" and "True Faith (1866)," by Dr. G. Karo.

Die Reformbewegung des Brahmo Somadsch in Indien als Schranke des Missionswesens.—The Reform Movement of the Brahmo Somaj in India, as limiting missionary action. A Lecture delivered in Basle, February 1877, by Christian Hördes, Deacon, of Weinsberg. Berlin: Carl Habel. 1877.

Buddhism and Christianity: The Chronology of the Hindus. Lectures in German by Nisi Kanta Chattopadhyaya. Published in the *Deutsche Wochenschrift* (German Weekly Journal), Nos. 1, 2, 11, 12, and 13. July and September, 1877. Leipzig: Carl Hildebrand. Thalstrasse 31.

